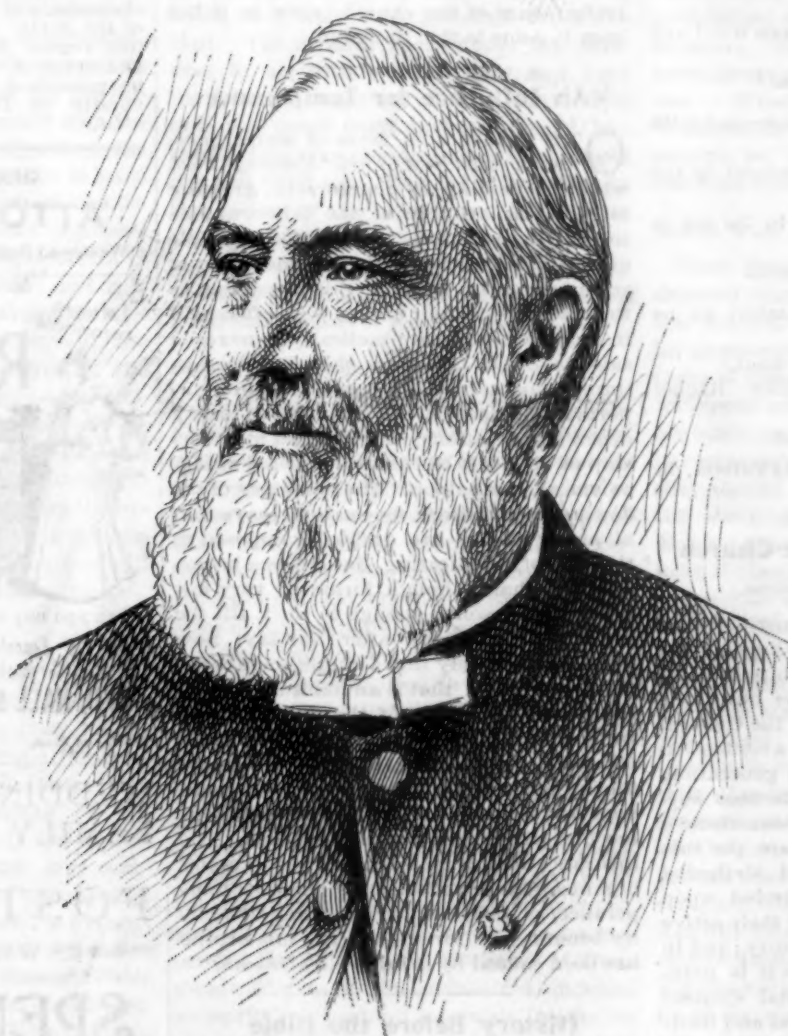


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# Zion's Herald

WEDNESDAY, MAY 30, 1900



**Bishop Edwin W. Parker, D. D.**  
Missionary Bishop for Southern Asia



A Father tells why he sent his Daughter to

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### COUNTING THE COST

What can we do for those who did so much,  
What can we give to those who gave us  
all,  
And, giving, passed from human word and  
touch

In death's recession?

For us they spoke with actions—not with  
lips;  
For us they gave their manhood to the  
sword,  
These men who went down to the sea in  
ships,

Or fell upon the sword.

From war's red grip they snatched for us  
the prize  
Of victory. But oh, beloved dead,  
Counting the cost, the heart like Rachel  
cries

Nor will be comforted.

—THEODOSIA PICKERING GARRISON, in  
*Munsey's*.

### "The Better Sense of the Church"

[From the *Springfield Republican*.]

THE amendment of the constitution of the Methodist Episcopal Church so as to admit women to membership in local and General Conference alike, is one of the most important things done by the General Conference at Chicago. This is a contention which has been going on for a generation, and it was opposed with a bitterness surprising in so free-feeling and democratic a body as this church. Women are the sustenance of every church, and Methodist churches especially have depended upon this part of the membership for their active relation to the interests of humanity; and in all the rural or village churches it is notorious that the women are the vital element not only in social but in practical and business work, in all the varied activities of the churches. Yet the ministers who have been educated by the self-denial of women have been absolutely ungrateful whenever the question has arisen of admitting them to a recognized equality. What has been done at the Conference is this: An amendment to the third article, substituting in the requirement for membership of the General Conference "lay members" instead of "laymen," was adopted with great enthusiasm, and the whole constitution as amended in various respects was adopted by the overwhelming vote of 542 to 94. This constitution has now to be passed upon by the Annual Conferences, and if a majority of these favor the change by a two-thirds vote, women will be admitted to the General Conference of 1904. It is predicted that the change will be approved. It is a hard grind

on Dr. J. M. Buckley, who has fought against the admission of women as if he held the Moslem estimate of the sex. But he will have to accommodate himself to the better sense of the church, slow as it has been to come to that decision.

### An Influence for Temperance

ONE influence in favor of temperance, says the *New York Evening Post*, which is coming to operate with growing force is the attitude of the labor unions toward the question. At first the principle of organization among workingmen did not seem to promise help in this direction, as the meetings of their unions were often held in rooms which were practically annexes of saloons, but of late years there has been an improvement in this respect. A more important element is the fact that at least a dozen organizations, which have a membership of about 180,000, show a marked antagonism to the saloon. The secretary of the Journeymen Tailors, for example, says that all of its officers are decidedly opposed to the use of intoxicating liquors as a beverage, and that, although formerly very few tailors were sober enough to work till the second or third day after Sunday, now "you will scarcely find a single member of the organization that is an habitual drunkard." The secretary of the International Order of Blacksmiths says that all of its officers do everything possible to oppose the influence of the saloon among its members, and that none of the local associations meet in halls connected with saloons. The insurance departments maintained by many organizations are effective workers for temperance, as sickness, accident, and disability benefits are forfeited if the misfortune has been caused by drink. — *Watchman*.

### History Before the Bible

NOT many years ago it was confidently asserted that some of the books of the Bible were the oldest in the world. But vast libraries have recently been discovered which antedate the Bible by several thousands of years. *Ainslie's Magazine* for May has an illustrated account of the discoveries made in Babylonia in the ruins of the buried city of Nippur, mentioned in Genesis as "Calneh in the land of Shinar." Especially interesting is a long inscription, giving an account of the achievements of a king who flourished 2,500 years before Abraham. This is supposed to be the oldest document yet discovered. The text was restored by Prof. H. V. Hilprecht from eighty-eight fragments of sixty-four different vases. Altars have been uncovered with ashes still upon them,

whose sacrificial fires had died out more than 4,000 years before the time of Christ. From these discoveries a vast prehistoric period will be rewritten, and portions of it will confirm and explain many of the statements of the earliest historical books of the Bible. The most successful work in this region is being done by Americans, and some of the most valuable finds will be preserved in the Museum of the University of Pennsylvania. — *Congregationalist*.

GEORGE A. MOORE,

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# Zion's Herald

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## Zion's Herald

CHARLES PARKHURST, Editor

GEORGE E. WHITAKER, Publisher

PUBLISHED WEEKLY

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36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### American Despoilers in Cuba

Almost every day of the past week has added something new to the indictment against those charged with the administration of affairs in Cuba. It is humiliating that an American, sent to inaugurate a postal system to be a model for the future, should rival in extravagance and display the most venial of the officers of the old régime. It is a disappointment to learn that five months after the close of the fiscal year the War Department confesses that accounts involving an expenditure of \$5,094,796.19 are not yet audited; and it is discouraging to see the legal subterfuges which avail to delay, if not to prevent, the punishment of a trusted employee of the post-office whose stealings have been estimated as high as \$400,000. The one redeeming feature of the whole disgraceful affair is in the fact that the Administration appears to be in earnest to improve the opportunity of showing the Cubans that while American officials may go wrong, they will not be suffered to escape punishment.

### Defeating Justice

Although O. M. Carter, late a captain in the army, is wearing the garb of a felon, it seems quite probable that his alleged accomplices will escape punishment. The crime for which Carter was punished involved the stealing of immense sums of money which he shared with contractors. The crime was committed in Georgia; some of the alleged accomplices live in New York; a Federal grand jury indicted them, and a process was issued by the United States district court in Georgia to secure their presence in that State for trial; the United States commissioner in New York placed them under arrest; but the Federal judge of the New York district refused to order their removal to another State, and they went free. From the time when Carter was ordered for trial down to this present, resort has been had to every possible subterfuge to prevent the punishment of persons accused of being participants in his crime. The judicial proceedings of every State are entitled to full faith in every other State, under the Constitution; it is absurd that one Federal court should refuse to give due credit to the judicial proceedings of any other Federal court, and

it is especially unfortunate that this power should have been exercised in this particular instance.

### Annihilating Time and Space

The wonders of invention surpass the creations of the imagination. This was illustrated last Wednesday evening at the annual dinner of the Transportation Club in New York city. Senator Depew had been announced as one of the speakers, and he kept his engagement without leaving Washington. Promptly at 9.30 the telephone bell rang and sixty guests took up the sixty telephone receivers, placed where their plates had been, to listen to a man two hundred miles distant. The Senator spoke about six minutes in his inimitable manner, and kept his hearers laughing all the time. Not only was every word distinctly heard, but the speaker was able to hear all the laughing and applause. This is the first time in the history of the telephone that it has been used for this purpose, so far as known. It suggests the possibilities of utilizing this great invention to an extent far beyond the dreams of its inventors.

### Beating the Trusts

Accepting the theory that the great industrial combinations cannot be regulated under the Constitution as it now stands, it is proposed to submit an amendment to the several States providing that Congress shall have power to define, regulate, control, prohibit or dissolve trusts, monopolies or combinations, whether existing in the form of corporations or otherwise. Amending the Constitution is a long and tedious process; the terms used in the proposition have never been legally defined and are certain to produce confusion; and it is more than probable that changes which will occur within the next two years will place the whole subject in a very different light. Over-capitalization and fictitious values are burdens that even the most powerful of trusts cannot continue to carry, and the laws of trade are not to be suspended for any length of time. If Congress will give the Interstate Commission authority to prohibit interstate traffic in the products of trusts and to regulate freight rates, it will cut off the top of the plant; if it will then provide that no tariff shall protect any monopoly, it will dig the plant up by the roots. This is both a swifter and a surer method than that of amending the Constitution.

### No More of Dreyfus

After an adjournment of six weeks the French Parliament reassembled on the 22d, and a Radical Socialist, one of the Government supporters, proceeded to interpellate the Ministry. M. Waldeck-Rousseau declared that any government worthy of the name must take public

opinion into account, and that there could be no doubt that it was expected of him to suppress all efforts to throw France back into the Dreyfus vortex. When the vote of confidence was pressed the Ministry won by forty-five votes. That is not a large majority, and the Exposition is usually credited with being good for fifty votes in favor of the Government; but it is nineteen more votes than the Ministry was able to command after its first official utterance almost a year ago. If it rested with the Parisians the Waldeck-Rousseau Ministry would fall, but the recent elections prove that Paris is not France; for out of 33,942 communes more than seventy-three per cent. were carried by the Government. Few of the French ministries have accomplished more than the present one. Whatever may come later, M. Waldeck-Rousseau deserves well of his country for allaying an agitation that at one time threatened to end in revolution.

### Danish West Indies

There does not appear to be any popular demand that the United States should buy the Danish West India islands, and, so far as present indications are to be trusted, there is very little probability that they will come under the American flag. There are some reasons why they should be in our possession, and many reasons why they should not be allowed to pass under the sovereignty of Germany or Russia. Neither Great Britain nor France has any need of them. At the same time they are a source of expense to Denmark, and she would be glad to rid herself of them. Many prominent business men in Denmark have insisted that the islands would more than pay their way if they were properly managed, and it is now reported that the Danish Government has promised to consider the incorporation of a company to manage the affairs of the islands, provided Congress takes no action during its present session. The plan of the chartered company is something like that of the English chartered companies that have opened India and Africa for British trade. Figures are produced to show the feasibility of the plan, and, with the present attitude of the United States in regard to their purchase, it is quite possible such a company may be chartered.

### Irretrievable Collapse of the Insurrection

According to a report made by Gen. Schwan, who left Manila April 16, the principal islands of the Philippine group were never so well under control as now, and there are only two things that prevent the insurgents from giving up the struggle — the belief that our troops will be obliged to withdraw from the interior towns as soon as the rainy season begins because of lack of supplies, and the hope of the victory of the anti-expansion party at the



November elections. Gen. Schwan says the insurrectionists think that such a victory will mean the withdrawal of all the American military forces. Abundant supplies have been accumulated at the various military posts, the roads repaired, and no lack of stores and ammunition is apprehended. Nothing else prevents the insurrection from confessing its irretrievable collapse except the many bands of robbers and brigands which form a disjointed nucleus for a reconcentration of the insurgent forces. Another interesting chapter in connection with the Philippines was presented in the Senate last week. It will be remembered that Admiral Dewey took Aguinaldo to Manila on May 18, 1898; early in June Aguinaldo wrote to the Spanish commander proposing that he surrender Manila to the insurgents and that Spaniards and insurgents combine to drive out the Americans. On Oct. 28 of the same year — long before the breaking out of hostilities between the Americans and the insurrectionists — he proposed a similar coalition with the Spanish commander at Iloilo. Thus he was even then demonstrating that he is quite as clever in intrigue as the Spanish leaders from whom he took lessons early in his career.

#### Australia Wins in Parliament

Six weeks ago reference was made in these columns to the dispute over a clause in the proposed Australian constitution which was embarrassing to the Ministry and which threatened to annul all that had been done. Mr. Chamberlain is quoted as saying that it was impossible to consent that the final interpretation of the constitution should rest with the local supreme court; but he has now agreed that this consent may be given "unless the public interests in some part of her Majesty's dominions, otherwise than the commonwealth or state, are involved." Practically this grants all that the envoys demanded and all that the framers of the constitution had in mind, for it leaves to their own courts the interpretation of that instrument in all cases which affect only Australian interests. This gives Australia a measure of home rule larger than that enjoyed by any other of her Majesty's dominions. The envoys, having secured their object, are not concerned about the special wording, and say there will be no opposition to the change which will be necessary in order to meet the conditions imposed by the Ministry.

#### Virginia to Disfranchise Negroes

The census returns for 1890 show that the colored population of Virginia is to the white population as six and one-half to ten; but last week the State was carried by more than 12,000 majority in favor of a revision of the constitution so that the Negroes may be disfranchised. The party leaders have promised that no persons now living who were voters in 1861, or the descendants of citizens who were possessed of the franchise at that time, shall lose their right to vote. It was remarked that the districts where the Negroes predominate were the ones where the largest vote was given in favor of revision, while many of the white districts voted against it. An explanation is found in a circular issued by the Democrats containing the information that the ballots have been so worded

that if one wishes to vote in favor of revision he has only to fold his vote and return it to the judges, while if he wishes to vote against it he must go into the booth and mark it. A great many people might be pardoned for hesitating under such conditions. There are many business men who deprecate the attempt to revise the constitution at this time lest the Populists muster sufficient strength to incorporate provisions that would be a great deal worse than the exceedingly limited franchise which the Negroes now enjoy.

#### Germany's Merchant Marine

Germany has been growing during the last few years. The national income of Prussia was only £40,000,000 in 1880, while in 1899 it was £120,000,000. Germany's commerce also shows a decided increase. Seventy per cent. of her commerce is now carried on by sea. Her shipping tonnage stands second in the world, aggregating 1,594,596 tons. In 1899 her steam tonnage was ten times as great as it was in 1872. During the last twenty-five years the relative proportion of Germany's merchant marine to that of the world has increased from five to eight per cent., and within the last year she has bought two important steamship lines in the Far East, where she is seriously encroaching upon British trade. In order to get the Agrarian vote for an increased navy, the Kaiser was compelled to sanction the Meat bill, but it may be that he made a good bargain even at that price, for these large commercial fleets must be protected.

#### Industrial Commission Reports

The Industrial Commission has just submitted another report to Congress, which contains a number of recommendations and gives expression to some sound principles. Among the recommendations are: that the length of the working day be fixed at eight hours, that payment for labor done be in cash or cash orders in all cases, that no person under eighteen years of age be employed as a telegraph operator on any railroad, and that the national bankruptcy law be amended so as to give laborers a preferred lien. Among the sound principles to which expression is given are: that a strike should always be legal except when on a public employment in such a manner as to injure public safety and health, that any combination to control the liberty of an individual is illegal, and that while injunctions should be used sparingly equity courts must not be deprived of the power to make their decrees respected. While it is recognized that Congress has no adequate power to carry out the recommendations, the Commission is of the opinion that Congress might do much to shape legislation by applying the principles to the leading railroad systems so far as this can be done under the interstate commerce regulations.

#### Across the Vaal

On Saturday Lord Roberts crossed the Vaal without resistance, and is now within eighteen miles of Johannesburg. His advance guard crossed the day before, in time to save the coal mines from destruction and too quickly for the Boers to destroy the railroad bridge, although they

succeeded in wrecking a part of it. From such despatches as have filtered through, it would appear that the Boers are falling back on Johannesburg and Pretoria, and the progress of events will depend almost entirely on the part they play at these two points. Were it possible for them to hold the English in check, Lord Roberts might find much difficulty in bringing up supplies. Should he get possession of Johannesburg, and should Gen. Buller open a passage to Durban through Laings Nek, he would reduce the distance from his base of supplies to 483 miles — as against 714 to Port Elizabeth and 1,014 to Cape Town.

It was officially announced in the House of Commons last Friday that 25,000 men had been sent from the United Kingdom to South Africa in January; 30,000 in February; 33,000 in March; 10,000 in April; and 7,000 in May; and that 11,000 are to be sent in June. If the fighting force of the Boers never exceeded 50,000 men, the British have sent out seven soldiers for every Boer able to bear arms. The country in which active operations must now be carried on lends itself naturally to an army on the defensive, and unless the courage of the Boers fails them, they will have it in their power to prolong the war. There are many reports that they are both discouraged and demoralized; and since there can be but one end, the sooner it comes the better.

#### Events Worth Noting

— There were 6,199 immigrants who were allowed to enter at the port of New York in one day last week. This breaks all previous records.

Several provinces in China are in a state of anarchy on account of the "Boxers," who are even said to be on their way to the gates of Peking.

The attempt to cut through the lines investing Kumassi, to relieve the besieged garrison, has failed, and the uprising of the natives is spreading in all directions.

Thus far during the present season twelve mammoth freight-carrying steamers have been launched on the Great Lakes; they will carry 70,000 tons of freight, and will cost \$4,500,000.

The number of civilian employees under the military Government of Cuba, in 1899, was 2,254; only 378 — less than seventeen per cent. — were Americans; all the rest were Cubans.

Contemplated building improvements, involving an expenditure of ten million dollars in Chicago, have been suspended because of the labor troubles and the extortionate prices charged for material.

This is the twenty-third day of the strike of the employees of the street-car lines in St. Louis, and the situation is far from promising. Several people have been killed.

The April reports show that the United States exported \$40,000,000 worth of goods during that month, and indicate that the total exportations for the fiscal year ending June 30 will exceed \$400,000,000 — nearly three times the amount exported ten years ago.

The total eclipse of the sun, last Monday, was observed by a large number of parties specially equipped for the purpose; the weather conditions were not favorable in the North, but were almost perfect in the South.



## GOD'S LOVE PERSONAL

WHOEVER has once absorbed the thought that God loves him, him individually, with a personal affection, has undergone a marvelous transformation. It is scarcely too much to say that a revolution has been wrought in his soul. He is not lonely any more. He cannot despond. The promises belong to him. It is easy to believe. His bliss is assured. The troubles of earth are insignificant, its prizes contemptible. Very few comprehend the greatness of God's love to us — a love which no demand can exhaust, which will last forever, and which has back of it all wisdom, all power. A little inkling of this wonderful fact is enough to start one on a new life. Its full disclosure and discovery constitute heaven. We may well pray not only for more love to Him, but for a clearer view of His love to us. The two things have very close connections.

## ALWAYS AT IT

THE planner is the performer and producer. Systematic, orderly, organized work is prolific and successful work. It will not do to take up things at random, let them go at loose ends, and finish them at hap-hazard. Nothing great comes to pass in this foolish fashion. Nevertheless, he who plans assiduously and strenuously runs a great risk. He is in danger of becoming so much attached to his plans that he will persist in them not only in the face of human obstacles, but in the teeth of God's denials. He will not take no even from the Almighty. Here is a delicate point: not to be discouraged by difficulties, yet not to fling ourselves insanely against an omnipotent negative; to discern the difference between things put in our way to test our perseverance, and things put in our way to bar advance. It is well to plan. It is also well to hold our plans somewhat loosely and altogether tentatively until very sure that we have the sanction of God. He does some of His best work for us when He thwarts a good many of our plans and refuses to grant our urgent requests.

## IN THE CROWD

EVERY Christian knows that his life is to be spent in the crowd, and he has not learned the secret of his Master until he has mastered the art of keeping the faith in the midst of his fellows. There are times of special nearness in communion with God for us all, but these are only the transient seasons when we are being strengthened for the long and permanent contact with men and affairs. Here comes the real test of our religion. For it is easy when we are alone to keep our ideals freshly before us. The warm sun and the moist air of the green-house make growth swift and easy; but in the crowd where the winds whip all mushroom growths to shreds the fibre and strength of the oak alone survives. We Christians must learn to live here. And, excepting the few who are born to dissent whatever the cause, it is easy to maintain our faith in a crowd if the crowd is all of one sort. The old faith is very reasonable among the many who hold it in common. But the crowd in which the Christian must live thinks as variously in religious

as in other matters. And this is also good for the Christian. Religion has been saved from many an absurdity by the pitiless question and the keen criticism of the crowd.

But it is perfectly possible to maintain the sweetness and the strength of the Christian life here among our fellows. This is the evident lesson from the life of Jesus. We often miss it. But see Him always in closest touch with life, see Him there doing the will of God, see Him saving His soul in service and inspiration given to others. So much has been said about the other-worldliness of Christians that it is well to make very clear the necessity of the this-worldliness of the disciples of Jesus. The Christian life is the life of the present tense and the indicative mood and the active voice. Its grammar must emphasize the progressive present. We are not shut up by ourselves, we are not surrounded by those who think alike, and bidden here to live for our Lord. We are sent out where we may meet the most men in the most varied ways; we are sent out where we may be questioned and tested; here in the crowd we are told to do and be what Jesus of Nazareth was. This is the neglected note in the present conception of the Christian life.

## MEMORIAL DAY MEMORIES

MORE than twenty-three hundred years ago Pericles spoke to the Athenians ringing words of patriotism and loyalty to country that apply to the youth of today in our own land. He said: "I would have you day by day fix your eyes upon the greatness of your country until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty, and had the courage to do it; who in the hour of conflict had the fear of dishonor always present to them, would not allow their virtues to be lost to their country, but freely gave their lives to her as the fairest offering which they could present at her feast."

The fine sentiment of these words finds expression in thousands of loyal hearts on our own Memorial Day when we lay flowers on the graves of the men who freely gave their lives for their country. It is a loving tribute that we pay to those who upheld our country's honor. The real meaning of the day should not be lost sight of, for it is one of the most significant of all our holidays. No other holiday, not even the Fourth of July, is so rich in lessons of patriotism. No other holiday teaches us the same lessons taught by the hundreds of thousands of graves we decorate on the thirtieth day of May.

On this day the humblest soldier lying in some unnamed grave is shown the same honor that is paid to the great heroes whose names are familiar to all. No one is forgotten on this day, and no one should be forgotten. The spirit of the hero was in the breast of many a soldier of the ranks, and the humblest servant of his country deserves the tribute of the people on this day set apart for honoring the nation's dead. Every man who lays down his life for his country proves his kinship to the mightiest heroes of the world, even though he lies in a nameless grave.

It is to the credit of our nation that the

interest in Memorial Day does not wane as the years go on. Indeed, it is more generally observed now than it was for a good many years after it was first established, and more importance is given to its real meaning. This year there will be new graves to decorate — the graves of those who fell at San Juan and at other battles in far-away lands. They died for that which they believed to be right and just and true, and they deserve the gratitude and the honor of their countrymen. To many there will come on this day these noble lines of a loyal and dearly beloved American poet, James Russell Lowell:—

"Bow down, dear Land, for thou hast found release!  
Thy God, in these distempered days,  
Hath taught thee the sure wisdom of His ways,  
And through thine enemies hath wrought thy peace!  
Bow down in prayer and praise!  
No poorest in thy borders but may now  
Lift to the juster skies a man's enfranchised brow.  
O Beautiful! my Country! ours once once,  
Smoothing thy gold of war-disheveled hair  
O'er such sweet brows as never others wore!"

## PHOBISTS AND PHOBIAS

A phobia is a fear or dislike, allied to mania, which prevents the right working of reason and conscience. Colorphobia, amusementphobia, higher-criticismphobia, prohibitionphobia, are illustrations. A person suffering from a phobia is a phobist. His distinguishing mark is lack of discrimination, of power to distinguish reality from chimeras, and of ability to adapt means to ends. This in the first stages. In the later stages of the disease the phobist becomes hysterical and violent, and often uncharitable and unprincipled. The phobia throws him down and tears him; and in this condition there is little at which he will stop or scruple.

Some phobias root in mere prejudice and ignorance, as colorphobia and many political phobias. But most commonly the phobist is a truly good person of the reforming type. He sees, it may be, some undoubted evil and plans for its removal. But having no breadth of view and no sense of proportion, this evil becomes a fixed idea with him and he can see nothing else. Thus some minor matter is often magnified into absurd proportions, or unwise methods are adopted; and the phobist, in his ignorance of real life, ends by making himself ridiculous and defeating the good which he claims to have at heart.

All reforms have suffered from phobists. The abolition movement was hindered by them. We see nowadays that a great deal of un wisdom and uncharity vitiated their words and methods. The phobia method has almost brought prohibition into contempt, and has produced grave moral degeneration in many cases. Many distinctly religious movements also have come to naught, and almost to a superfluity of naughtiness, from the invasion of phobias. All phobia reforms shock good sense by the impracticability of their aims or methods, and finally grow threadbare or hysterical. Then the people tire of both the reform and the reformers.

When a man's religion does not make



him sweeter, more loving and more lovable, but rather repellent, censorious and uncharitable, he has mistaken a phobia for religion. When a prohibitionist becomes hysterical and incapable of telling the truth and even hostile to the truth, if it does not fit into his notions, he has fallen a prey to a phobia. When a reformer can see no virtue in any one who does not agree with him or his methods, he has become an inveterate phobist. When, as often happens, this blindness leads to fixed ideas and to indiscriminate and unscrupulous abuse of opponents, the phobia has its perfect work. When a political reformer is revolting against partisanship allies himself with the worst and most partisan elements of the community to show how good a man he is, he becomes a phobist of the phobists.

It is high time for well-meaning persons to renounce the phobia and all its works and methods. And one of the promising signs of the times is the revolt against phobias and the return to good sense. The children of light are growing wiser in their generation and are slowly learning not to betray the good cause by hysterical and impossible methods. Of course we need the ideal aim, but we also need the practical insight. We must have some theory, but the theory must always be worked with reference to the condition. The ideal in things concrete becomes a dangerous phobia unless it is held with due regard to the real. We expect much relief in this matter from the increasing prominence of the laity in ecclesiastical affairs. In the nature of the case the clergy, more than any other class, is exposed to phobias. They often have only a clerical and professional outlook upon life, and thus fail to connect with reality. Hence it is easy to dream dreams. Besides, there is a strong rhetorical temptation to fall into phobias. Sobriety of thought and speech, exactness of specification, just limitation of assertion, are all depressing to rhetoric, and moreover they involve some knowledge and sense of intellectual responsibility. An able-bodied phobia, on the other hand, admits of easy and ample rhetorical treatment, with a full line of thrills, at a very slight outlay of thought and study. Hence the clergy, being under the necessity of saying something when often they have nothing to say, are peculiarly liable to contract the phobia habit—a habit which is one great source of their scanty influence with thoughtful persons who have some sense of reality and of what is in human life. We believe that our theological faculties would do well to introduce into the curriculum a course specially intended to render the students immune against phobias in general.

#### LAYMEN IN THE GENERAL CONFERENCE

ALREADY the laymen have given a good account of themselves and abundantly justified their admission to equality in the church's councils and counsels. Their presence has resulted in important reforms and is prophetic of still better things to come.

Because of the laymen this has been notably a business Conference, conducted on business methods and on business prin-

ciples. Waste and extravagance have been cut off; non-paying enterprises have been abandoned; sinecures have been abolished; and a number of venerable follies have been buried. The voice of the charmer, charming never so wisely, was powerless to put off the day of doom. Figures of speech were ineffective with men trained in the use of figures of arithmetic.

We expect still greater advantage from laymen in the future along this line of doing church business on business principles. A rigid scrutiny of methods and expenses will reveal room for great improvement, and we look to the laymen to bring it about. We also expect a marked improvement in the tone of official service because of the lay element. When officials are judged by their fruits rather than by skill in political manipulation, a new era will have begun.

Because of the laymen, also, this has been pre-eminently a modern and progressive Conference. It has had all respect for the fathers as fathers, but it has also recognized that the fathers are dead, and that we have our own work to do today. Our business is neither to flout the fathers nor to imitate them, but to do our best in the world as it now is, with such light as the fathers may have given, or with such other light, unknown to the fathers, as may have come to us. This repudiation of the "dead hand" was one of the marked features of the Conference. Conservatism which sought to do business with sentiment and shudders and bogies only, was speedily given leave to withdraw.

Another result of this hard-headed business sense was the passing of the parliamentary fakir and mountebank. In previous Conferences playing to the galleries was popular and had its reward, but it greatly fell off in effectiveness with the recent Conference. Insolence was less successful in passing itself off for wit, and oracles were discounted as argument. Voices which hitherto inspired awe have proved on closer inspection to have more sound than substance. It would not be surprising if the owners of some of these voices should show something of the adaptability of Bully Bottom. It will be remembered that Bottom wished to play the part of the lion in the "Midsummer Night's Dream" and promised to "roar that it should do any man's heart good to hear him;" but afterward, for sufficient reasons, agreed to "roar as gently as any sucking dove or any nightingale."

We also expect a great gain for good sense in religion from the lay element. The clerical mind tends to one-sidedness, and, from a somewhat professional occupation with the world to come, does not always rightly estimate the world that now is. In this way hysterias and delusive idealities often arise and withdraw attention from the real work of life. The lay element, which lives in the open field of the world, will tend to counterbalance this tendency, by insisting on practical righteousness here and now as the essential aim and meaning of the kingdom of God.

"I suppose there never was a more 'temperate' army than that which marched under my command from the Modder River to Bloemfontein." So says Lord Roberts in a letter to Hon. Conrad Dillon, of the Army

Temperance Association, and he continues: "I earnestly hope that the Association may continue to flourish, and I believe that nothing but good can result from so many soldiers, from all parts of the Empire, being brought together in an arduous campaign, when they see how splendidly our temperance men have borne up against the many difficulties and dangers which they have had to face."

#### No Ground for Alarm

PROPHECY is said to be the most gratuitous of all forms of human error. This consideration relieves the dismay we should otherwise feel at the gloomy prophecies which various rhetorical Boanerges have uttered in the General Conference concerning various measures which have since been adopted. The removal of the time limit was to make this General Conference the best hated that ever existed. The admission of women was to be but the beginning of sorrows. We find additional relief in the fact that the prophets themselves seem not to have taken their prophecies very seriously. They are not wearing sackcloth nor crying out like Jeremiah, as they would if they had believed what they said, but are even showing signs of a tendency to get on the other side of the fence where the band wagon is. Their earlier oracular bearing reminds us of a rustic great man who silenced a critic by saying: "I ain't a-arguin' with you; I'm a-tellin' of you."

#### Old Arguments at a Bargain

NOW that women have been practically accorded equal rights in our church, we are curious to know what is to be done with those dear old arguments about this action being unscriptural, and making the Word of God of none effect. Of course, they are worth as much as they ever were; but this is a case where value depends on demand, and the demand seems to have fallen off. To be sure they were duly trotted out, but not quite with the old assurance. There was something in the manner of the exhibitors which said, We know these are not real horses, but only hobby-horses; but if anybody thinks they are real horses, it will be so much clear gain to us. They have been entered before, and here they are again. Unfortunately the bystanders were unusually critical, and there were no bids. Indeed, the hobby-horse character of the show became so apparent that it was soon closed out amid universal hilarity. We suspect that any one wishing to secure specimens of the stock could get excellent bargains at private sale by applying to the right parties. The present holders show signs of being tired of them, and they may come in handy yet. Some of these days, with the extension of the work in China, we may have to decide on the scriptural character of the Chinese pigtailed, seeing that St. Paul expressed himself disapprovingly on the subject of men's wearing long hair. In that case a few texts of the right sort with an audience of the right sort might prove effective, and even enable some ecclesiastical fakir to pose as a defender of the Word of God.

#### History our Best Teacher

"WHAT do you think of the Methodist Church?" asked one revered minister of another; and then the questioner said, with much emphasis, referring to the action of the General Conference in removing the time limit: "It is all gone; there is nothing left of the old Methodist Church; its glory is departed."

Doubtless many good men will so think, but we trust that they may be spared long enough to see how groundless are their



fears. History is our best teacher in this matter. Who has forgotten the agitation over the change of the limit from two to three years, and the direful predictions by alarmists of the harm that would come to the church if the change was made? And when it was proposed to extend the three years' limit to five years we were told that unspeakable injury would follow if the extension was made. But both changes were effected, and lo! no catastrophe came, nor any indication of it.

Thus, we are confident, it will prove with the removal of the five-year limit. The church will adjust itself to the change. We do not look for lengthened pastorates as a rule. Indeed, we expect to see more frequent removals. We have not yet a ministry able to sustain itself in the pulpit during a long pastorate. The removal of the time limit makes an increased demand upon the ministry; it will operate for the survival of the fittest. Ministers who have staying qualities will stay; those who have not will be obliged to remove. An unlimited pastorate will prove the necessary leverage in developing an abler and more efficient ministry.

### Passing of the Machine

THE machine has fallen into disfavor. This was so manifest at the General Conference that one person was moved to protest that it is not a crime to be an official. This is indeed the case, but of late, though not a crime, it has been a highly suspicious circumstance. Fortunately, the general protest of the church against the Tammanyizing of official place has made itself heard, respected and obeyed. The worst offenders have been left at home or sent home. The nightmare which oppressed us with a vision of small and unworthy men exploiting the church for their own ends has been driven away, and the church breathes freely again. The relief which every one feels measures the previous sense of danger. All along the official line the rebuke of the church has been felt. Officials have been admonished that he that saveth his life shall lose it. The faithful performance of duty has proved to be better than fences and wires and pushes and pulls of whatever sort. May the lesson be long remembered!

### A Tribute

WHEN we heard of the demise of the *Omaha Christian Advocate*, the thought that filled our musing mind was, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." It is well-known to the scanty circle of readers of that paper what a staunch defender of the faith it has been. Editor and contributors alike were a noble band, and wrought à la Samson for the overthrow of higher criticism and other inventions of the adversary. Even their weakness was strength to them, according to the word, "When I am weak then am I strong." A very comprehensive ignorance, both natural and acquired, gave them a courage impossible to persons of more learning and intelligence—as happens sometimes on the battlefield where green troops do not always know enough to know when they are beaten. Some persons of uncharitable mental type have been pleased to surmise that this zeal sprang not from pure love of truth, but had a certain advertising element in it which had respect unto the recompense of reward in the shape of re-election or prospective election at the General Conference. We cannot bring ourselves to think this. Of course the zeal was not according to knowledge, but it was zeal nevertheless.

It is a grief to have to record that this zeal

failed of recognition. The ox knoweth his owner, and the ass his master's crib; but the General Conference neither knew nor considered the inestimable value of having such an incorruptible defender of the faith. The other papers are silent or have gone astray. The *Omaha Advocate* was the only one really faithful among the faithless. It remained unshaken, unseduced, unterrified, a noble example of learning and courage, detecting, like Ithuriel, the devil in the most innocent-looking toads, and by the touch of its spear revealing the infernal presence. We shall never feel so safe again in *re* theological goblins, now that the *Omaha* is gone. But it was a voice crying in the wilderness. No one believed its report, and no one could be found who would take it quite so seriously as it took itself. The report of the medical examiner is that it died of a vanishing subscription list, aggravated by the removal of a subsidy. We lay this tribute upon the grave.

### PERSONALS

—Sketches of the Missionary Bishops elected at this General Conference, whose portraits appear in this number, were published in last week's issue.

—Dr. I. B. Scott, editor of the *Southwestern Christian Advocate*, will deliver the annual Commencement address at the Tuskegee Normal and Industrial Institute, Tuskegee, Ala., May 31.

—By the will of Miss Harriet A. George, daughter of the late Rev. N. D. George, D. D., the New England Preachers' Aid Society receives \$100, and the New England Branch of the W. F. M. S. receives \$50.

—We are gratified to learn that Rev. Richard Povey has recovered sufficiently to be able to act as pulpit supply. Brethren needing his services can address him at Connecticut Ave., New London, Conn.

—It is said that President McKinley on horseback will be one of the sights at the National Grand Army Encampment to be held at Chicago in August. Since General Grant's last term no President has appeared mounted in any parade.

—The *Daily Christian Advocate* notes: "Arthur T. Cass, lay delegate from New Hampshire Conference, is from an old-time Methodist family in that State. His father and grandfather were pioneers in Methodism, and his paternal great-uncle, William D. Cass, a prominent Methodist preacher in the long ago."

—New England is to be represented on the standing committees during the quadrennium as follows: Book Committee, A. T. Cass; Missionary Committee, Rev. W. W. Ogier; Board of Control of Epworth League, C. R. Magee; Board of Insurance, Costello Lippitt; committee to select delegates to the Ecumenical Conference, President W. F. Warren.

—Rev. Dr. Emory W. Hunt, of Toledo, O., who has accepted a call to the Clarendon St. Baptist Church, this city, to succeed the late Rev. Dr. A. J. Gordon, is a graduate of the University of Rochester and of Crozer Seminary, Pennsylvania. He is thirty-eight years old, is married, and has two children. For thirteen years he has been the pastor of the Ashland Avenue Church, Toledo.

—The death is announced of Rev. G. H. C. Macgregor, of Trinity Presbyterian Church, Notting Hill, London, which took place after a brief illness. Mr. Macgregor was only thirty-five years of age. He identified himself early with the Keswick movement, and was one of the most popular speakers at the annual convention. He was well known in America, mainly through Mr. Moody, who laid hold of him, and his ad-

resses delivered in the United States made a deep impression, and led to his being invited more than once to fill prominent pulpits in America.

—Rev. H. C. Jennings, D. D., was re-elected on the first ballot, and becomes senior agent of the Western Book Concern.

—Rev. Dr. S. F. Upham, chairman of the standing committee on the Itinerancy, closed the discussion on the removal of the time limit, making an address of remarkable vigor and force. We publish it in full from the stenographer's report in connection with the proceedings of Wednesday, the 23d.

—Those who read the inspiring address delivered by Rev. Dr. C. L. Goodell at the Commencement exercises of the Deaconess Training School, in Tremont St. Church, which is published on page 687 of this issue, will be deeply impressed by his tender and affectionate reference to the late Dr. William Nast Brodbeck.

—Dr. Henry B. Blackwell, the well-known reformer, made a pleasant call at this office last week, and said during an interesting conversation, in expression of his consideration for the Methodist Episcopal Church: "I have watched your church critically for a half-century, and I am glad now to say, what I have often said before, that the Methodist Church is the most progressive, democratic and tolerant church in the world." Such characterization from Dr. Blackwell is extremely gratifying and significant.

—It is noteworthy that this year, for the second time in its history, the trustees of the Pennsylvania Academy of the Fine Arts, which last week held the closing exercises of its ninety-fifth year, awarded the highest prize—\$800—for a year's traveling scholarship to a woman, the recipient being Miss Paula B. Himmelsbach. The first Charles Toppan prize—\$200—was awarded to Miss Ella Hergesheimer for a canvas showing a girl standing at a table, holding a large spoon, with which she appears to be stirring something in an earthen jar. The second Charles Toppan prize also went to a woman, Miss Clara Godwin, her picture representing a man of large proportions with an axe poised as if about to strike. Both compositions were entitled "Work."

—Rev. Ezra Tinker, D. D., of Seneca Falls, N. Y., calls attention to some interesting and curious facts: "It is a remarkable coincidence that the little town of Athens, Ohio, should have been the birthplace of three of the four Bishops selected during the past four years—Bishop Charles C. McCabe, born in 1836; Bishop Earl Cranston, born in 1840; and Bishop David H. Moore, born in 1838. Within the period of less than four years the three birthdays are celebrated. Can any other town of its size show such a record? And what is quite remarkable is that Ohio has been the birthplace of at least eleven out of the fifty-three who have been elevated to the episcopacy—Bishops Simpson, Ames, Harris, Foster, Merrill, Walden, Joyce, Thoburn, McCabe, Cranston and Moore. Ohio seems to be a good State for Methodist preachers to be born in, as well as a lucky State for Presidential aspirants."

—We were greatly shocked to learn that Rev. Dr. A. J. F. Behrends, pastor of the Central Congregational Church in Brooklyn, died at his home of Bright's disease on May 22. Dr. Behrends participated in the recent Ecumenical Conference of Foreign Missions and took a deep interest in the sessions. He was in his sixty-first year, having been born at Nymwegen, Holland, Dec. 18, 1839. He was an able writer, and a strong and particularly convincing preacher. He had stood as a pronounced



defender for many years of what is known as the conservative views of the Bible. It was very significant that in his last address before the Ecumenical Conference, which made such an overwhelming impression, he voiced the modern and progressive opinions on many lines. The church universal and the cause of Christianity and good morals has in his death lost one of its most notable defenders.

— Word is received, just as we go to press, of the death of the wife of Rev. F. Grovenor, of Chebeague, Me., May 25. A more extended notice will appear later.

— Rev. E. M. Taylor, D. D., of the New England Conference, first reserve ministerial delegate, was seated upon the election of Rev. Dr. J. W. Hamilton to the episcopacy.

— Prof. Edward Cummings, of Harvard University, delivered a strong, helpful and illuminating address before the Preachers' Meeting, on Monday, upon "The Penal Aspects of Drunkenness."

— As we have long held the opinion that it would be greatly to the advantage of the church if one, at least, of our Book Agents, East and West, was a layman, we are gratified at the election of S. H. Pye, of St. Louis, as one of the Western Agents. Mr. Pye has become thoroughly familiar with the great publishing interests of the church, and is fully prepared to enter at once and successfully upon the discharge of the important duties intrusted to him. He will be stationed at Chicago.

— The election of Dr. W. P. Thirkield to the secretaryship of the Freedmen's Aid and Southern Education Society will commend itself to the church at large as preeminently judicious and practical. Dr. Thirkield has given many years of his life to faithful and successful educational service for the race. He thoroughly understands the colored people and enjoys their confidence. He is a splendid administrator, and can take up the duties of the important office with success from the start.

— We are especially gratified in presenting Bishop Parker of India upon our cover. He has been an active factor in all the great work accomplished in India. A native of Vermont, the home visits which he and his successful coadjutor, Mrs. Parker, have made to New England have been fraught with inspiring interest. They belong to God's elect evangelizing and evangelistic host. We recall that Bishop Foster once said to us that he had never met more faithful and consecrated missionaries than Dr. and Mrs. Parker.

— Dr. H. K. Carroll, elected assistant secretary of the Missionary Society, is particularly well qualified for the position, and the church may expect very excellent and satisfactory service from him. He brings to this supreme work of the church an overmastering love and passion. As an executive he is unusually well equipped. He is a layman, though a local preacher, and was for many years the associate editor of the *Independent*. His election is a significant indication of the frank and fearless manner in which the General Conference expressed its preferences.

— We anticipate substantial advantages to the church from the election of Rev. Levi Gilbert, D. D., editor of the *Daily Christian Advocate* and pastor of Trinity Church, New Haven, Conn., to the editorship of the *Western Christian Advocate* of Cincinnati. While Dr. Gilbert is a loyal son of the church and faithfully devoted to its doctrines and discipline, yet he is a Christian scholar with the comprehensive modern outlook. Hence we confidently expect to see the *Western* speak with franker and freer tone than the official *Advocates* are

wont to do, upon problems of present-day scholarship, truth and practice. We give Dr. Gilbert heartiest welcome to the editorial corps of Methodism. May his bow abide in fearless strength!

— In Athol, on May 9, Rev. James M. Gage, pastor of Belchertown Church, and Miss Ida J. Pitts, of Athol, were united in marriage by Rev. J. H. Mansfield, of Gardner.

— Rev. Milton H. Smith, of Wilder, Vt., and Miss M. Florence Austin were married in Albany, Vt., May 23, the father of the bride, Rev. A. G. Austin, performing the ceremony, assisted by Rev. J. O. Sherburn and Rev. J. S. Dixon.

— We greatly regret the retirement of our beloved *confrère*, Dr. J. B. Young, of the *Central Christian Advocate*. Scholarly, brotherly, always manly, and with the modern editorial perspective, we trusted that he would be continued in the position which he had honored. But in the consolidation of the *Omaha* and the *Rocky Mountain Advocates* with the *Central*, and the change of the publication office to Kansas City, Mo., unusual interests and preferences entered into the election of the editor. Rev. Claudius B. Spencer, D. D., the editor of the *Rocky Mountain Christian Advocate*, secured the position. Dr. Spencer, as we have often and gladly said, possesses the editorial intuition to a marked degree, with editorial ability of a high order. We confidently predict success for him as the new editor of the consolidated *Central Christian Advocate*.

— The general public of the city of Lynn and many representatives of important business interests share in the sorrow of the afflicted family and relatives who mourn the death of Hon. Amos F. Breed, president of the Lynn & Boston Street Railroad. The funeral took place on Friday at St. Paul's Church, hundreds being unable to obtain admission. Rev. E. T. Curnick, D. D., delivered a discriminative and impressive tribute, which is published in the daily papers of the city. He said of him: "The high purpose and right convictions of the deceased rested upon a basis of genuine religion. Mr. Breed was a Christian. His piety was of the quiet, undemonstrative type, but it was real and basal in his soul. When he was able to attend divine worship, every Sunday morning found him in his pew, serious and thoughtful—that pew which today seems so vacant. For twenty-nine years he was a trustee in this church, and for a long time president of its board; and for twenty-nine years he has been treasurer of the church."

#### BRIEFLETS

It has been an aggressive, radical, reformatory and fearless General Conference, accomplishing for the church many things for which this paper has so long and strenuously contended.

The electors used in this number in connection with the General Conference are furnished by the *Daily Christian Advocate* through Curts & Jennings.

God not only forgives imperfect good things, but perfects them.

In our next issue we shall present a comprehensive summary of the work done by the General Conference.

There is nothing more sad and depressing in human life than the gradual modification and decline of ideals.

A delicate question in official ethics is looming up. The General Conference by

an overwhelming majority has submitted to the church a constitution which gives women equal rights with men. We are curious to see whether official editors who are opposed to this measure will make their papers organs for propagating their personal opinions in opposition to the clearly expressed mind of the church.

You cannot prove some things otherwise than by presenting them. But these very things are the most credible in the world—like magnetism, life, the soul, immortality.

When the question of the subsidies to the *Advocates* and the loss on depositories was under consideration at the General Conference, Rev. Dr. Daniel Halleron, of the New-ark Conference, in his forceful address, said: "Think of it, brethren, think of it a moment. A hundred and forty-five thousand, three hundred and forty dollars in one quadrennium expended upon depositories and subsidies to newspapers! There is not a business house in the country, sir, could maintain its business integrity on that principle and by such action. I do not dare to return to New Jersey, though she has been spoken of here in a deprecatory manner, I do not dare return there, sir, and tell the business men of her great cities that the Methodist Church is continuing to sink money in sinking enterprises. Let us have business judgment, and let us stop the out-

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#### A PAPER VICTORY

THE General Conference by its action makes no change in the amusement legislation. The majority report of the committee which had the matter in hand favored putting the present legislation into a chapter of advices; but the minority report, which recommended that no change be made, was adopted and then tabled. This action will have but little or no effect upon the practice of the church. The discussion has so clearly revealed the ineffectiveness of the present law that, except in the interest of sincerity and straightforwardness, it matters little whether it be repealed or not. The amusements in question have been practiced, and no one has been disciplined. They will be practiced, and no one will be disciplined. It is now known and openly confessed that great numbers of our members decide for themselves in these matters and will continue to do so. It seems to be pretty generally agreed that the original legislation was unconstitutional, and hence illegal, and hence non-existent. That it is not enforced is a matter of universal knowledge. Only a hyper-sensitive conscience will be embarrassed by such legislation. Only a mechanical conscience will find any satisfaction in it.

We were born with an ineradicable liking for having our yea, yea, and our nay, nay. Hence we should have been better pleased to have our law conform more nearly to our social practice. We also profoundly disbelieve in mechanical prescription in religion, and we as profoundly believe in freedom. Hence, again, we should have been better pleased to have this ineffective legislation omitted and the matter formally left, where it really is, to the decision of the individual. The statute is retained, but persons will continue to do as they please about it. An American visiting an Oxford Don said to him, "How is it you can profess the Athanasian creed?" "Oh," said the other, "we don't profess it any more; we chant it." Our amusement legislation long since passed beyond effective profession and has now definitely reached the stage of chanting.



## UNDER THE FLAG

N. A. M. ROE.

Freedom and slavery fought,  
Cannon disaster wrought,  
Victory, dearly bought,  
Under the flag.

One cheered the Southern bar,  
One 'neath the Northern star  
Fell where the storm of war  
Threatened the flag.

Honored alike today,  
Soldiers in blue or gray  
Sleep, while the breath of May  
Kisses the flag.

Rest thou, for nature's God  
Blesses the silent sod,  
Where from its slender rod  
Flutters the flag.

Nobly her heroes gave.  
Sleep, while a nation brave  
Laurels each lowly grave  
Under the flag!

Worcester, Mass.

## GENERAL CONFERENCE

### Eighteenth Day

Tuesday, May 22, marked the beginning of the last week of the now historic General Conference of 1900. Only eight more days remained, and in that time it would be absolutely necessary to crowd all of the elections and act upon a large number of very important committee reports. Sixteen ballots had been taken for the election of Bishops, and the end seemed as far away as at the beginning. When the Conference came together, there was an understanding among the leaders that if two more ballots did not elect somebody, there would be a most determined effort to carry a motion to indefinitely postpone the election.

The devotions were conducted by Dr. W. F. Oldham, of Ohio.

Bishop Warren took the chair. The organic law was discussed until 9.30, at which time the seventeenth ballot was taken. Practice in casting up a vote had made the tellers skillful, and it was not long before they were ready to report. The sixteenth ballot had revealed that Dr. Moore and Dr. Hamilton were in the lead, and that another ballot would surely result in an election. Hence the announcement of the seventeenth was awaited almost with suppressed breath. Bishop Warren read the figures just after recess, when many of the members were in the rotunda. The report soon ran from lip to lip that "Moore and Hamilton are elected," and thus the increasing agony of the most important election came to an end at 10 o'clock.

The new Bishops-elect were invited to the platform and presented to the Conference. There was considerable applause, but nothing like the wild outburst that occurred at Cleveland when Bishops McCabe and Cranston were elected. Both men were in tears, and had great difficulty in restraining themselves while receiving congratulations. It was a great relief to all concerned, and the Conference breathed far easier than it had for over a week.

Owing to some matters that had to be settled by the Book Committee, the balloting for book agents was deferred.

The organic law occupied the remainder of the forenoon session. There was some debate over a number of paragraphs of technical character, relating to the formation of Mission Conferences.

The great discussion of the morning, however, was over the paragraph defining the

meaning of the word "layman." It has been held all along by the advocates of the admission of women to the General Conference that the word layman is ambiguous. In order to make the matter perfectly clear, Dr. Moore had moved that the words "lay member" be used in place of layman. This meant the settlement of all controversy over the admission of women to the Lay Electoral Conferences or to the General Conference. When first introduced this measure was debated considerably, and then referred to the special committee of fifteen. This committee reported the matter back without recommendation. John Handley, of New Jersey, renewed the motion of Dr. Moore. It was finally made clear that the use of the words proposed did not necessarily force women into the General Conference, but made it possible for the Lay Electoral Conferences to elect women if they so desired. Dr. Swift, of Chicago, enjoys the distinction of moving the previous question at the opportune time. The Conference first perfected the original motion by substituting "lay member" for "lay man" by a large majority, and then tabled a compromise substitute offered by Dr. C. W. Smith. The paragraph as amended was then adopted with prolonged applause. The succeeding paragraphs requiring the same change were promptly amended and adopted.

Then Dr. Smith moved the adoption of the new constitution as a whole. One brother called for a vote by ayes and nays, but was not sustained by the required one hundred seconds. Dr. Graw called for a vote by orders, but Bishop Warren remarked, "I hope Dr. Graw will not press his motion," and before Dr. Graw could get himself in shape to press it, the Bishop had put the affirmative side of the question. The whole Conference appeared to rise. The vote by actual count was 542 ayes and 94 nays for the adoption of a system of organic law that has been haunting the church for the last twelve years. The applause was loud and prolonged. It was ordered that the new constitution be submitted in the Annual Conferences by the Bishops during the year 1901. If it receives a three-fourths vote of the Annual Conferences, it then becomes the organic law of Methodism, and the church will have a compact and intelligible constitution. Secretaries of Annual Conferences were also instructed to send the results of the vote in the respective Conferences to the secretary of the General Conference and to the secretary of the Board of Bishops. The Annual Conferences will have to vote on the constitution as a whole, but there is nothing to prevent individuals originating amendments to be sent around to be voted upon. It is quite likely that a number of amendments will be started in some of the coming Annual Conferences.

### Nineteenth Day

Wednesday, May 23, 1900, will be a memorable day in the history of the Methodist Episcopal Church, because it was upon that date that the General Conference voted by an overwhelming majority to entirely remove the time limit.

Rev. R. J. Cooke led the devotions, and Bishop Foss successfully guided the Conference through the exciting closing debate. The question was in a somewhat complicated form, but the Bishop patiently and repeatedly untangled it for the benefit of those who had not paid close attention to what was going on. The committee on Itinerancy had reported in favor of the entire removal of the limit without quarterly conference restrictions. A minority report provided for the continuation of a pastorate after the expiration of the fifth year by vote

of three-fourths of the quarterly conference, this vote to be taken annually. A substitute fixed the limit at three years, with the possibility of continuation after that time by a vote of a majority of the quarterly conference, this vote to be repeated each year after the third year. The debate was characterized by earnest argument and occasional flashes of wit. A large number who wanted to speak could not get the opportunity to do so, owing to the constant clamor for the floor. The Conference was wrought up to a high pitch as the end of the matter was approached. At length the term, "a majority of three-fourths of the quarterly conference," was changed by striking out the words "three-fourths," thus making it possible for a bare majority to ask for the continuous appointment of a pastor. A motion to table the whole question, by A. A. Small, of Indiana, was promptly voted down. The substitute was tabled, and then on motion of Dr. Swift, of Chicago, the minority report with all of its amendments was disposed of in the same way. This left nothing before the Conference but the majority report, which provided for the entire removal of the limit. A substitute providing for the submission of the questions involved to the Annual Conferences was offered, only to be tabled instantly. On motion of Dr. Buckley the Conference ordered that while operating under the previous question amendments could be presented, but without debate or comment. Several were offered, but they were soon swept out of the way. The Conference was impatient to get at the main question. D. H. Payne, a lay delegate from Iowa, called for a vote by orders. This call was lost, as only 81 of the requisite 99 laymen voted to sustain the call. Rev. A. E. P. Albert, of Louisiana, called for a vote by orders in behalf of the ministers, but the call was not sustained. A call for a vote by yeas and nays on the final vote was sustained by 219 votes. The roll-call lasted about an hour and a quarter, and was attended with considerable confusion, making it difficult for the delegates to hear the secretary and for the answers of the voters to be heard. The result was: ayes, 433; nays, 238; and thus the time limit was entirely abolished.

At the conclusion of the roll-call Bishop Foss announced that the fraternal delegate from the Presbyterian General Assembly, Dr. Samuel J. Nichols, was ready to be heard. He was introduced by Dr. Bridgman, chairman of the committee. Dr. Nichols made a most appropriate and interesting address without notes, in which he traced the history of the two denominations in outline, spoke especially of the merging of the leading ideas of Presbyterianism and Methodism, a better understanding of one another, and prophesied a great future for the Methodist Church. The address was characterized by a devout evangelistic spirit, and was delivered with an unusual degree of oratorical ability and fervor. Bishop Foss made a response that was in perfect keeping with the occasion and the spirit of the address. Both addresses awakened hearty responses in the Conference. At the conclusion of the Bishop's remarks Dr. Bridgman offered a resolution expressing the appreciation of the Conference of the address and fraternal spirit exhibited by Dr. Nichols. The resolution directed the Board of Bishops to send two fraternal delegates, a minister and a layman, to the Presbyterian General Assembly of 1902. The resolution was adopted by a rising vote.

Dr. Upham, of the New England Conference, made one of the big speeches of the session at the conclusion of the deliberations on the removal of the time limit. He



is chairman of the committee on Itinerancy, and as such had the closing address. In supporting the majority report he helped wonderfully to clinch the convictions of those who favored the report, and no doubt had much to do with the large number of votes recorded in favor of the removal. He was repeatedly applauded as he took his seat. He said:—

Mr. President, a long debate approaches its close. For the most part this debate has been conducted with fairness and candor and certainly with great ability on both sides. We have spent several days in discussing this great and important matter. I will not say that too much time has been taken in this discussion. The eyes of thousands of persons are turned to us today, and there are thousands of members who are waiting anxiously for the result of the vote about to be taken.

Now, I desire in a very few minutes given me—for I know you are in a hurry to vote—I desire to support with all my might the majority report. It is plain and simple and straightforward, while the amendments proposed here, like some of St. Paul's Epistles, are hard to be understood. The majority report proposes the clear, straight lifting of the time limit, so that a minister can be appointed annually for an indefinite period to the same pastoral charge. And I beg you to remember, brethren, that that is a return to old-fashioned Methodism. Is there anybody here this morning who believes that the itinerancy, as we understand it, is anything like the itinerancy as John Wesley understood it or as Francis Asbury understood it?

In 1788, John Wesley, in speaking of the itinerancy, said: "It is a burning shame for any preacher to spend a whole week in one place." In 1744 he said: "No man can preserve bodily health and spiritual life who remains three months in the same appointment." Francis Asbury appointed the preachers as he pleased. Sometimes they were exchanged once in three months, sometimes in six months, and sometimes he appointed them from year to year, and in one instance he appointed Jesse Lee for more than two years to the same appointment. All the itinerancy, the distinguishing features of it as known to Francis Asbury, passed away. In 1804, at the request of Bishop Asbury, a time limit was affixed. He had a reason for doing it. There were certain parties in the church who were dissatisfied with the episcopacy. The integrity of the appointing power was assaulted, and he knew it. In 1792 came the O'Kelly schism. It was proposed in the General Conference that any minister being dissatisfied with his appointment could appeal from the decision of the Bishop to the Annual Conference, and O'Kelly and his associates went out on that idea and formed the Reformed, or Deformed, Methodist Church. No such emergency is upon us now. The episcopacy of our church has the esteem and affection of our people, both clergy and laity, and despite the sneers that we sometimes hear, these men who are on the platform live in our hearts the ubiquitous overseers of the flock as they are, and they have authority to make appointments. They are foreordained for this purpose to exercise authority. It is their business to fix the appointments of the preachers from time to time.

Reference was made by one of the speakers the other day to the alleged fact that some denominations of Methodists had tried the plan proposed by the majority report—the abolition of the time limit—and had been dissatisfied with it. But what are these denominations? The Primitive Methodists and the Protestant Methodists, two non-Episcopal Churches, and in the last analysis their stationing committees have no more authority than an old woman's sewing circle. They claim, if we abolish the time limit, that we shall be dissatisfied with our own action.

The minority report, let me say, provides for a first-class disturbance in every church in Methodism. "It must needs be that offences come," but woe to that General Conference by which they come! These offences and dissensions in the churches must arise, but solemnly and logically to make provision for the flesh is by no means a commendable procedure. A majority of the quarterly conferences, according to the minority report, can ask for the preacher's return. Suppose one-half of the quarterly conference and one stand opposed to the preacher's return? Then that oligarchy is

exalted into co-ordinate authority with the episcopacy, and we introduce Congregationalism into our system. And I am opposed to that "while life, or thought, or being last, or immortality endures." We are Episcopalians. Our fathers never dreamed we were Presbyterians or Congregationalists. We are Episcopalians. We have a class of men whose business it is to fix our appointments. Why not give them a chance? Something has been said

stitutional amendment prohibiting polygamy be presented and sent to Congress, was adopted.

The committee on Episcopacy recommended that Zurich and Shanghai be designated as foreign episcopal residences, and that the Bishops residing at those places have jurisdiction over the contiguous Conferences for four years. There was a pro-



BISHOP FRANK W. WARNE, D. D.

Missionary Bishop for Southern Asia

about classes. I have been pained in this discussion on this floor to notice the attempt that has been made to array the country against the city—the wicked backslidden Methodists who want to go to the theatre, all of them living in the cities; while the immaculate, entirely sanctified believers are all in the country. I don't accept that conclusion at all, Mr. Chairman. The cities must be cared for. Why not give these men who can remain longer than three or five years an opportunity to impress their personality upon the people?

I took up the morning paper and I read the death of one of the most distinguished Congregational clergymen in the city of Brooklyn, Dr. Behrends. He has been for years in that great city building up a mighty congregation. He never could have done it under any itinerant system in this wide world. Never! Give these men who want to stay and ought to stay an opportunity.

Mr. President and Gentlemen: I want to say to you, in conclusion, that the distinguishing feature of our policy is the itinerancy, and nobody proposes to strike down the itinerancy. No! No! Give us an unlimited itinerancy, and we shall have the ideal system. We shall go out into the twentieth century with it, and we shall do our part to hasten the time when this old world shall swing into allegiance to Him who made it, and who in the fullness of time died to redeem it.

The first afternoon session of the Conference was held in Studebaker Hall at 3 o'clock, with Bishop Hurst in the chair. Devotions were conducted by Rev. W. D. Parr.

On motion of F. A. Arter, the scheme of seating the General Conference for the present session was adopted for the General Conference of 1904.

A memorial from Utah asking that a con-

longed debate, in which Dr. Neely protested against an action that might be the beginning of the abolition of an itinerant general superintendency. However, the report was adopted, and the places named are foreign episcopal residences.

The purpose of the committee on Book Concern to reduce the number of subsidized papers was accomplished at this session. Briefly stated, the *Central*, *Omaha* and *Rocky Mountain Christian Advocates* were consolidated, and, with the book depository at St. Louis, moved to Kansas City. This action will do away with a large subsidy per annum which has been paid to the *Omaha* and *Rocky Mountain* papers. In compliance with a recommendation of the same committee, the depository at San Francisco, together with the *California Christian Advocate*, were turned over to a commission of seven, with power to elect managers and editors. A contingent subsidy of \$7,500 was authorized for the use of this commission in case it is actually needed.

### Twentieth Day

Another exciting debate occurred on Thursday forenoon, May 24, the twentieth day of the session. It was primarily over the action of last week, which restricted the number of general secretaries of each benevolent society to one, with a first assistant to be chosen by the Conference.

There was no sign of the approaching conflict during the opening exercises. Rev. D. F. Pierce, of Northern New York, had charge of the devotions.

When Bishop Walden took the gavel as the presiding officer of the day, there were



many empty seats, and it was an hour before there was a good full attendance.

A committee was authorized to arrange the details of the reception to be given to the Conference by the Grand Army on Saturday afternoon. Bishop Moore was named as the chairman.

The storm began when Governor Pattison of a special committee of fifteen reported the disciplinary changes required by the action reducing the number of general secretaries of each benevolent society to one. The adoption of this report would clinch the whole matter. It soon appeared that the election of Dr. Hamilton to the office of Bishop had caused a strange complication. Dr. Mason, being the only secretary of the Freedmen's Aid Society, would naturally become the leading candidate for the office of general secretary. The action before the house provided for only one secretary and an assistant. It was a case of color line pure and simple. W. J. Welsh, of Wyoming, moved a reconsideration of the previous action ordering the reduction in the number of secretaries for the purpose of excepting the Freedmen's Aid Society. This carried, and the chair ruled that the whole question was again before the house. It opened the way for making exceptions of other societies. The debate revolved about the relative advantages and disadvantages of having a colored man for chief secretary of this Society. President W. H. Crawford, of Allegheny College, in his speech, made the charge that the "color question" was the real meat in the cocoanut. He was at once stopped by a chorus of protests. He said he would retract in so far as his accusation applied to any member of the Conference. It was a sort of left-handed retraction that was not very well received. Dr. Cadman opposed the reduction scheme because it placed too much power in the hands of one person. Judge Lore moved a recommittal of the whole matter, with instructions to the committee to report at the next General Conference. It was tabled. A motion to amend to make the number two secretaries in place of one secretary was tabled. Governor Pattison, in his closing speech, said the purpose of the whole matter was to concentrate responsibility and authority in the interest of efficiency of administration. A motion to table the motion to except the Freedmen's Aid Society was lost. C. P. McClelland moved that the Missionary Society be excepted, but it did not prevail. The matter under reconsideration was again adopted by the Conference, with the exception of that part relating to the Freedmen's Aid Society. Then the report specifying the needed disciplinary changes was adopted. It was a hard matter for the presiding officer to guide the Conference through the maze of conflicting motions, but he managed to do so in spite of the noise and confusion.

A resolution was adopted providing for a ministerial and lay delegate to be sent to the General Assembly of the United Presbyterian Church in session at Woodland.

The Conference fixed Tuesday, May 29, at 12.30, as the date and time for final adjournment.

A ballot for publishing agents was taken just before the noon adjournment.

The afternoon session was held in Studebaker Hall. Rev. J. E. Price, of South Kansas Conference, led the devotions, and Bishop Ninde presided.

Speeches were limited to three minutes. R. S. Copeland, of Detroit, presented the majority report of the committee on Epworth League, recommending that no action be taken in the matter of consolidating the offices of Epworth League secretary and editor of the *Epworth Herald*. Dr. W. H. Crawford, of Allegheny College, presented

a minority report from the same committee, recommending the consolidation. He spoke earnestly in support of the substitute, urging the benefits that would result from unity of administration. A motion to table the minority report was quickly voted down. A number of earnest speeches were made in favor of consolidation. Soon the question of adopting the substitute was voted upon and carried by a large majority.

An invitation from President Rogers of Northwestern University to visit that institution on Saturday was read and accepted.

The credentials of Bishop Stevens of the Reformed Episcopal Church, fraternal delegate, were presented, and a letter from him read. The committee on Fraternal Delegates was instructed to make suitable reply.

A lengthy debate was occasioned by a recommendation from the committee on Sunday School Union and Tract Society that an editor for the Sunday-school publications of the church, independent from the corresponding secretary, be elected. It was shown that the additional expense would be only about \$2,500 per year, but the Conference was in a "retrenchment and reform" humor and would not favor the proposition, so the minority report was adopted.

Publishing agents for the Eastern and Western houses were elected during the afternoon, only four ballots being taken. Dr. Eaton and Dr. Mains were re-elected on the first ballot. Dr. Jennings of the Western house was re-elected on the second ballot. On the third there was no election. S. H. Pye was in the lead, with Dr. Curtis far down the list. Dr. Curtis withdrew before the fourth ballot was taken. S. H. Pye was elected on the fourth ballot.

### Twenty-first Day

Rev. W. H. Nelson, of Central Alabama Conference, led the devotional exercises Friday forenoon. Bishop Mallalieu presided.

The rules were suspended, and W. J. Welsh offered a resolution providing that the tax on legacies to schools and colleges be removed. It was adopted by a rising vote.

R. E. Pattison, chairman of the committee on the State of the Church, presented a report recommending that the report of John St. M. E. church, New York city, be read before the Conference and that the persons nominated as trustees be elected. Adopted.

The rules were suspended, and Judge Lore presented a number of short reports from the committee on Judiciary relating to technical law points, which were adopted.

The limit of speaking was increased from three to five minutes.

An attempt to create a grinding committee was defeated.

Elections for secretaries were declared in order, and the Conference consumed about an hour in receiving nominations and taking up the ballot.

Dr. Leonard moved that Dr. R. S. Rust be continued as an honorary secretary of the Freedmen's Aid Society, and the motion was adopted by a standing vote.

Irvine G. Penn took the floor to refute a statement in the *Chicago Record* to the effect that the colored members of the Methodist Episcopal Church were discontented and were talking of leaving and joining the African Methodist Episcopal Church. He declared that it was untrue, and that the colored members would remain loyal to the Methodist Episcopal Church. On motion of Dr. Buckley, the Conference ordered that the statement of Mr. Penn

should be printed in the record, with the exception of the omission of the name of the paper.

Dr. Sawyer, chairman of the committee on Revisals, presented several reports. Report No. 1 recommended that the Central Conference of India meet once in four years in place of once in two years. Adopted. Reports No. 2, 3 and 6, relating to minor changes, were adopted as read. Report No. 18, requiring presiding elders to report in open Conference whether the provisions of the Discipline for the support of the various benevolences have been carried out in their districts, was adopted.

Nominations for editors of the various church papers were sent to the secretaries' desk, and after the transaction of more minor business a ballot was taken.

Charles W. Baldwin introduced a resolution directing the Book Committee to publish the salaries of the General Conference officers as soon as possible, as a matter of information. This resolution was quickly adopted.

The Conference decided to elect the editor of the *Pacific Christian Advocate* in place of having that officer elected by the Book Committee.

Bishop-elect Moore announced that the reception tendered by the Grand Army on Saturday afternoon would be from 1 to 3 sharp, and that at 4 o'clock the delegates could take the train to Evanston for the purpose of visiting Northwestern University.

Bishop Fowler presided at the afternoon session in Studebaker Hall. He was in his usual good humor and occasioned frequent outbursts of laughter by his witty remarks.

The committee on Book Concern recommended that the members of the Book Committee be elected so that one-half of the number should be elected each four years, in place of all being elected at the same time. The purpose of this recommendation was to have at least half of the board familiar with its duties and responsibilities all the time.

The amusement question came up when the committee on the State of the Church made its report, recommending that the specifications against dancing, card-playing, etc., in ¶248, be eliminated and put among the special advices, and thus be made advisory in place of mandatory. C. J. Howes, of Kentucky, presented the minority report to the effect that no action be taken this time. Then the storm broke. The debaters were ready for the usual scramble to get the floor. Dr. Whitlock, of Ohio, wanted the words relating to the liquor business eliminated, and with that exception favored the minority report. Dr. George P. Mains thought the specifications in the paragraph mentioned had wrought immense damage to the church; he was cried down, but he kept on talking and managed to make his points. Their removal would only be a nine days' sensation, and that would be the end of the matter. W. F. Sheridan, of Detroit, favored the minority, and yet he insisted that he was not afraid of new things if they were true things. He thought there was more danger to be expected from the conduct of the people than from heretical teaching. Hence the importance of retaining the specifications. He declared that if the General Conference votes the specifications out, no amount of preaching can explain the fact that the Methodist Episcopal Church has backed down. D. H. Payne, of Iowa, insisted that he had not heard of any young people of the church who were asking for this change. He thought indulgence in questionable amusements did not go hand in hand with soul-saving.

The hour for adjournment arrived, and



the debate was suspended until tomorrow.

### Twenty-second Day

Saturday was a really exciting day. The leading business was the debate on the amusement question. Bishop Vincent was the presiding officer, and Rev. L. H. Merlin the leader of the devotions.

After the Conference districts had named their men for the various boards and committees, Dr. Whitlock offered a resolution providing that inasmuch as Dr. Curtis had been left without employment, and that it was difficult for the Bishops to find anything for him to do before the meeting of his Annual Conference, his salary should be paid until his Conference met. This was amended to include all General Conference officers not re-elected, and to fix the amount at one-half of the salary they have been receiving. It was then adopted.

Then came the amusement question, consideration of which had been suspended by adjournment on yesterday. Dr. Bradford P. Raymond, of New York East, had the floor. He declared that the then existing regulation was a dead letter, and that it would be better to remove the specifications entirely. The principal feature of his argument was that young people could be controlled better by an appeal to principle than by dictation. Dr. E. J. Gray took the position that it was not so much a question of allowing these amusements as it was a question how the church is to deal with them. Dr. Buckley declared that he was a Puritan of the Puritans. As a pastor he had found dancing and theatre-going the greatest hindrances to the conversion of young people, and the chief cause of their backsliding afterwards. He had opposed the incorporation of the list of specifications in 1948 because it was incomplete and tended to create the impression that what was not expressly prohibited was allowable. He had not known of a single case of trial and expulsion for violating the rules named. He therefore favored the majority report. Charles W. Harmon, of New York East, thought the removal of the restrictions would tend to increase the amount of dead timber in the church, and he thought it was large enough already. Dr. Bashford favored the majority report. He regarded the matter as largely a difference of methods. In keeping people from indulging in the forbidden amusements he thought it was better to appeal to principle than to resort to threats. In his estimation it was far easier to fulfill the law by an appeal to principle. John Handley, of New Jersey, favored the majority report, and in his speech said it was unfair for the advocates of the minority report to impute to the supporters of the majority report a lower standard of spiritual life than they themselves were able to show. He thought it far better to persuade young people to do right than to compel them by force.

At this juncture John P. Ashley, of Michigan, very thoughtfully moved the previous question. Amendments were in order, but no speeches or remarks in connection therewith. At this juncture F. A. Arter offered an amendment to the minority report which partook of the nature of an argument *reductio ad absurdum*. While designed to strengthen the side supporting the majority report, it operated as a boomerang and won votes for the minority report. The amendment consisted of a long list of amusements and games to be incorporated in 1948, beginning with "bull fights" and including all sorts of pastimes down to "checkers." The supporters of the minority were soon wild with indignation, and all sorts of parliamentary moves were made to check and interrupt the reading of the amendment. The confusion and disorder were so great that Mr. Arter was obliged to stop, while

the Bishop literally pounded the table for order. The chair held that Mr. Arter had the floor, and was in order. It was the business of the Conference to hear him through. But this they would not do. The confusion and disorder increased until it looked as if the Conference would soon degenerate into a mob. Finally Samuel Dickie, of Michigan, appealed from the decision of the chair allowing Mr. Arter the floor. The appeal was recognized. The chair stated the grounds of his ruling to be that Mr. Arter had been duly recognized, that he was reading an amendment to a report before the body, and that the Conference should hear him through and then dispose of his amendment. Mr. Dickie stated, as the ground of his appeal, that the amendment was not offered in good faith, and that it was of the nature of an argument fraudulently disguised. The chair was sustained by a count vote of 333 to 243. Dr. Buckley protested against the presence of a Bishop on the floor of the Conference, and thus directed attention to Bishop McCabe, who was occupying a seat across the aisle from Mr. Arter. It was claimed that the Bishop had been trying to get Mr. Arter to leave the floor, pending the vote on the appeal. The Bishop arose and denied that he had been doing anything of the kind, that he had been transacting business with Dr. King, whereupon Mr. Arter flatly contradicted him in the presence of the Conference. The presiding officer directed the offending Bishop to leave the floor, and he did so. Meanwhile friends of the majority report had gathered about Mr. Arter and plead with him to yield the floor and not read further as he was injuring their prospects of success. At length he withdrew the amendment without reading further, and the confusion subsided. Chairman Pattison made the closing speech, in which he earnestly supported the majority report.

A call was made for the ayes and nays on the vote to substitute the minority report for the majority, and was sustained by 110 members. The vote was then taken on the minority report, all amendments having been tabled. The roll-call lasted over an hour and was exceedingly tedious and wearisome. The result was not announced because the secretaries did not have time to make the necessary comparisons. An unofficial record showed that the minority report had been substituted by a very small majority.

### General Conference Officers

The balloting for General Conference officers, in addition to Bishops, began on Thursday and ended on Saturday. It did not interfere much with the regular work of the body, thanks to the training the tellers had received in taking a ballot and casting up the result. The complete list is as follows:—

Publishing Agents—New York, Homer Eaton, George P. Mains. Cincinnati, H. C. Jennings, S. H. Pye.

Secretaries of Benevolent Societies—Missionary, A. B. Leonard; assistant, H. K. Carroll. Board of Church Extension, W. A. Spencer; assistant, J. M. King. Freedmen's Aid and Southern Education Society, M. C. B. Mason, W. P. Thirkield. Sunday School Union and Tract Society, T. B. Neely. Board of Education, W. F. McDowell.

Editors—*Methodist Review*, W. V. Kelley; *Christian Advocate*, J. M. Buckley; *Northwestern Christian Advocate*, Arthur Edwards; *Western Christian Advocate*, Levi Gilbert; *Central Christian Advocate*, C. B. Spencer; *Pittsburg Christian Advocate*, C. W. Smith; *Southwestern Christian Advocate*, I. B. Scott; *Pacific Christian Advocate*, A. N. Fisher; *Haus und Herd*, F.

Munz; *Christliche Apologete*, A. J. Nast; *Epworth Herald*, J. F. Berry.

The principal contests were over the election of the editors of the *Western* and the *Central Advocates*, the secretaries of the Sunday School Union and Tract Society, the associate of Dr. Mason as secretary of the Freedmen's Aid and Southern Education Society, and the assistant missionary secretary. Those who are familiar with the affairs of the church will note a number of changes. S. H. Pye, junior agent of the Western House, is a layman who has made a fine record as agent of the depository at St. Louis. A few months before Conference he examined all of the Western depositories for the Book Committee, and it was his report that furnished the statement of losses that has so thoroughly aroused the church. H. K. Carroll, another layman, of widespread fame as a statistician, formerly connected with the *Independent*, is the first assistant secretary of the Missionary Society. Dr. W. P. Thirkield was merely transferred from the office of secretary of the Epworth League to the office of a co-ordinate secretary of the Freedmen's Aid Society. Dr. Levi Gilbert, D. D., the new editor of the *Western Advocate*, comes from the pastorate. He has been pastor of Trinity Church, New Haven, Conn., for some time, and is well known as a preacher and writer. He was pastor of the First Church, Cleveland, when the General Conference met there, and served as chairman of the press committee. He has edited the *Daily Advocate* during this Conference. Dr. C. B. Spencer, the new editor of the *Central Advocate*, was editor of the *Rocky Mountain Christian Advocate*. The consolidation left him free for the place which has been given him. Dr. A. N. Fisher, editor of the *Pacific Advocate*, has been editor of that paper for seven or eight years by appointment of the Book Committee. Greatly to the surprise of those most interested, the election of the editor of this paper was thrown into the General Conference, and Dr. Fisher was re-elected. F. Munz, of the *Haus und Herd*, was the assistant of the late F. L. Nagler, and has been editing that publication under appointment since the death of his chief. Dr. Neely, the new secretary of the Sunday School Union and Tract Society, is well known as a parliamentarian. He has been one of the leading promoters of the church Brotherhood idea. His election was a surprise, although he ran well from the start. Dr. McDowell was appointed to fill out the unexpired term of Dr. Payne, who died about a year ago. The officers who have been re-elected are too well known to need special mention.

### Consecration of the New Bishops

By the laying on of the hands of twelve Bishops, and in the presence of three thousand persons, at the Auditorium, the four new Bishops—David Hastings Moore, John William Hamilton, Edwin Wallace Parker and Frank Wesley Warne—were consecrated on Sunday afternoon. The ceremonies were brief and simple. The delegates to the Conference and hundreds of their friends came forward when the services were at an end and crowded the stage to congratulate the new Bishops.

On the stage were seventeen Bishops, the four Bishops-elect and eight elders. After an organ prelude Bishop Bowman led in the singing of the "Heralds of the Cross." The audience then recited the Creed, and Bishop Joyce led in prayer. Bishop McCabe led in singing "The Minister's Only Business;" the Collect was recited by Bishop Fitzgerald, the Epistle by Bishop Hartzell, and the Gospel by Bishop Thoburn. Bishop Bowman, who was presiding,

[Continued on Page 692.]



## THE FAMILY

## A DAY FOR MEMORY

EMMA A. LENTE.

Spring's fairest flowers have bloomed to  
deck the hillocks  
Which mark the resting-place of soldier-  
dead,  
Giving their fragrant lives to lavish honor  
On all such mounds o'er the wide land  
outspread.

The veteran ranks each year are growing  
smaller,  
And some can scarce keep step to beat of  
drum,  
But one and all are filled with tender feel-  
ing  
When to their comrades' graves each year  
they come.

And children listen in a wondering silence,  
As some strong voice recounts the brave  
deeds o'er,  
And prays the blessed time be swiftly  
hastened  
When men and nations be at war no  
more.

For even yet the clarion calls to battle,  
And man against his brother stands ar-  
rayed,  
While hearts are wrung; but on the sacred  
grave-sod  
The garlands of remembrance still are  
laid.

So let the blossoms give their utter fra-  
grance,  
Let drums roll softly and clear bugles  
blow,  
And lauds be said above each grass-green  
hillock,  
In honor of the ones who sleep below.

Poughkeepsie, N. Y.

## "WITH MALICE TOWARD NONE"

HARRIET WINTON DAVIS.

"YES, child, you can hev all you  
want," and Uncle Abner beamed  
at her over his spectacles. "There's a  
sight of them now, and there'll be lots  
more blowed out by that time."

"Oh, thank you, Uncle Abner! I only  
wanted you to be sure and save a few for  
me. I'd like some real pretty ones to put  
on Mr. Searles' grave. I'm afraid perhaps  
they won't"—

"Mr. Searles! Who, that rebel rascal  
that come up here from Georgia? You  
wasn't calcalatin' to trim up his grave,  
was you?" the old man asked in conster-  
nation, while the white-headed boy lean-  
ing over the fence listened with open-  
mouthed interest.

"Why, Uncle Abner, he wasn't a  
rascal!" Ruth answered, indignantly.  
"He was a real good man, and I wouldn't  
have him go without the flowers for any-  
thing."

"Look here, child, does your mother  
know what you're a-doin'—plannin' to  
decorate that old rebel's grave, a man that  
fit against his country—a—a"—but  
words seemed so utterly inadequate that  
the old man abandoned them, and looked  
at her in silence.

The white-headed boy was in the yard  
by this time and dancing around the girl  
in an ecstasy of enjoyment.

"Go it, Ruth, the old man's getting  
riled," he whispered, as he gave her long  
braided vigorous jerk.

"Tommy Adams, let my hair alone,

you hateful boy!" she exclaimed, turning  
on him. "Uncle Abner, mamma was  
reading the other day that the President  
himself said something about doing it—  
only he didn't call them rebels."

"Well, I don't care if he did. I don't  
know what he was a-thinkin' of, just  
encouragin' treason and anarchy and—  
and all"—he terminated, weakly.

"My, Ruth Ennis, ain't you ashamed  
of yourself to do sech a thing?" and the  
white-headed boy pointed a grimy finger  
at her; but Ruth stood her ground.

"I don't see how putting a few flowers  
on his grave could do any harm. Mamma  
says General Joe Wheeler is one of the  
very bravest soldiers we've got. Don't  
you think if he should die they ought to  
put flowers on his grave?"

"Ki yi, now she's got you, old man!"  
the boy murmured, impartially.

Uncle Abner made no reply to Ruth's  
question, but went slowly up the little  
graveled walk. Once he stopped to call  
out, "I'm really surprised at you, Ruth,  
after the way you've been brought up,  
and your father a soldier, and two  
uncles."

"Perhaps that's just the reason, Uncle  
Abner," she returned, smilingly.

That afternoon a young figure in a  
shabby uniform was moving slowly along  
a shadeless road upon which, though only  
the latter part of May, the sun was pour-  
ing its fervid heat as if in August. The  
road was thick with dust which settled  
white upon his shoes; the blackberry  
bushes in the corners of the rail fence  
were covered with it. Hearing the sound  
of wheels behind him, he stepped aside,  
but the wagon stopped, and the driver  
called out in a cheery voice:—

"Won't you hev a lift, young man?  
We seem to be goin' the same way.  
Here, Tommy, you set right there on  
them bags," and a white-headed boy was  
unceremoniously transferred to the rear of  
the wagon. "You look kind of peaked,  
young man, like you might a' had a spell  
of sickness or somethin'."

The young man smiled a little. "I've  
been over in the Philippines."

"You don't say! Was you wound-  
ed?"

"I got a few scratches, so I'm lying off  
now a while to recruit."

"Well, I declar—I'm glad I overtook  
you. I've been a-wantin' a chance to  
talk with somebody who's fit them Span-  
iards;" and looking at him with admir-  
ing eyes, he drew him on to a description  
of the tragic scenes.

"But, after all," the young soldier  
concluded, "it's all too one-sided. It  
isn't much like the fighting I've heard  
my father describe."

"So your father was a fighter, too, was  
he?"

"Yes, and his father before him. I  
reckon it's in the blood."

"Want to know!" and the old man  
continued to gaze at him in wondering  
admiration. "I used to think I'd like to  
been a soldier myself. You must have  
seen a sight of strange things over in  
them furrin parts."

"Jim Walker's got a piece of hardtack  
that his father used to have to eat in the  
war, and it's just as hard's a stone, and a  
thing in a bottle that one of the soldiers

made," Tommy remarked, proud to con-  
tribute to the conversation.

"My father didn't keep any of his  
hardtack. I reckon he didn't have any  
more than he wanted to eat; but he saved  
a few of his buttons, and a piece of a flag  
—not much to look at—but he thought  
a good deal of it."

"Yes, I'll warrant he did," the old man  
said, with a pleased smile. "I've seen  
them Grand Army men just yell when  
they'd see one of the old battle flags, even  
if it was all dirty and tore—they'd seem  
to think all the more of it."

"My father was a Confederate soldier,"  
the young man said, quietly.

"What! a Confed'rit! You don't mean  
—why, you said"—and the old man al-  
most stopped his horse as he turned to look  
into the thin face, while Tommy absent-  
mindedly dropped the straw with which  
he was preparing to tickle Uncle Abner's  
neck, as he listened for the young man's  
answer.

"I suppose the other side looks strange  
to you Northerners, you can't understand  
the"—

"No, I can't. There wa'n't no other  
side. And to hev fit against his country  
—that's all I want to know of any man,"  
and he jerked the reins with such vigor  
that old Prince looked around in mild  
protest.

A tinge of red flushed the pallor of the  
boyish face, but he went on in a quiet,  
even voice: "Father used to talk with  
me a good deal about it. He said he felt  
dreadfully when he knew his State was  
going to secede, but it seemed to him as if  
he must stand by her."

"Stand by her! Stand by a fiddlestick!"  
the old man snorted, while the white-  
headed boy doubled himself in silent par-  
oxysms behind their backs. "Oh, ain't it  
fun? I'd give a dollar if Ruth was here,"  
he whispered to himself.

"Well, as I was going to say, you  
Northerners can't understand how much  
environment and the traditions of genera-  
tions had to do with it. I think, of course,  
secession was all wrong, and"—

"How'd you come to think that way if  
you was raised right in a hot-bed of trea-  
son, and had a father who fit in the rebel  
army?" and Uncle Abner looked as if he  
was too old a bird to be caught by such  
chaff.

The younger man smiled. "Well, I know  
I can't hope to make it clear to you. All I  
can say is, he went into the Southern army  
conscientiously—just as he did everything  
else all his life; and when he laid down  
his arms there was no bitterness in his  
heart. He trained us all to loyalty to the  
country and to love the old flag"—

"And yet he kep' a piece of a rebel rag  
himself?" the old man said, suspiciously.

"You couldn't suppose, after all he'd  
suffered for it, that it wouldn't always  
have a sacred association for him, even  
though he grew more and more to believe  
that secession had been a dreadful mis-  
take."

The old man made no answer, but drove  
on in abstracted silence. After a few min-  
utes he lifted his head. "Then you wa'n't  
raised to hate the Yankees?"

"Jim Walker's father says the rebs used  
to think the Yankees had horns," Tommy  
ventured; but no one heard him.

"No indeed. Father had a good many



friends who came down South to live, and he used to say he never had any trouble discussing the subject with them, especially if they'd been in the army. There were Union soldiers buried near our place, and I can remember how father used to look after their graves. No one else seemed to take much interest in them."

"I wouldn't wonder but what you was some relation of the Widow Searles," said Uncle Abner. "They come from down South a year ago."

"Yes, I'm her son. She doesn't expect me till to-night, but I got through a little sooner than I expected."

"I'll just drive you round to her place. No, 'taint no trouble—not a mite."

"I don't know how I could have got here if it hadn't been for you," the young soldier said, gratefully. "It was so much farther than I'd expected."

The old man waved aside his thanks, and, reaching awkwardly over the wheel for his proffered hand, said, "I don't want you should think hard of anything I've said. Mebbe it does make a difference where a man's raised—so many things hev to be took into account. Anyways we ain't the judge."

"Say, mister, I know where there's some awful good fishin'. You just let me know when you want to go some time," Tommy offered as a parting courtesy.

The afternoon before Decoration Day Uncle Abner was talking with Ruth over his picket fence.

"You come around early tomorrow, Ruth, and I'll see that you get your pick of the posies. Tommy wants to come over and help you carry them; and I've been thinking that it won't do no hurt to put some on that there grave you was a-talking about. Mebbe he lived up to what light he had, and from his son's tell I shouldn't wonder if he was a pretty square sort of a man."

Tacoma Park, D. C.

## DEACONESS TRAINING SCHOOL COMMENCEMENT

THE Commencement exercises of the Training School connected with the New England Deaconess Home and Training School were held in the Tremont St. Church, Boston, on the afternoon of May 17. There was a large audience, and among the number present were many of the pastors of Boston and vicinity. The decorations were beautiful in their simplicity, and were in perfect harmony with their surroundings. They consisted of jardinières filled with boughs of apple blossoms, flanked on either side by the silken folds of our national emblem. In the pulpit sat Rev. G. S. Butters, chairman of the Training School committee and instructor, Rev. Seth C. Cary, a teacher in the school, Rev. C. E. Davis, pastor of the church, Rev. C. L. Goodell,



MISS E. L. HIBBARD  
Supt. Training School

D. D., the Commencement speaker, and the corresponding secretary, Rev. T. Corwin Watkins, D. D., who presided. Other distinguished men and women were present, who have been intimately connected with this work, among whom were Dr. W. R. Clark, the first president of the board of trustees; Dr. Daniel Steele, in whose face sits "Love Enthroned," and



MISS JOSEPHINE S. FISK  
Superintendent Deaconess Home

who has been a teacher in the school for ten years; Mrs. J. W. Cushing, who was the faithful treasurer for nearly ten years; and Mrs. T. C. Watkins, who has been the secretary of the board from the beginning, except during her residence in Springfield, during which time this responsible office was held by Miss Georgia M. Whidden. Among the strong supporters of this cause we noticed Mr. A. M. Williams and Mr. Geo. H. Stetson, and many other men and women who have either borne the burdens of the work or have been greatly interested in it.

In the pews in front of the pulpit were the graduates, the students who have completed one year of study, and the deaconesses—if we may judge from their faces a company of as happy women as live on the earth. But how strange seemed such a gathering without the presence of Miss Lunn, who is away for a much-needed rest, and Miss Hibbard, who is sick in the Hospital. In the absence of the latter the duties of the superintendent on this occasion were gracefully performed by Miss Wiles, the resident teacher.

The thought of the hour was service, and every item on the program, from the organ prelude by Miss Jennie Weller to the benediction by Dr. Steele, struck that key which is so beautifully expressed in the class motto, "Ourselves your servants for Jesus' sake." The hymn,

"She loved her Saviour, and to Him  
Her costliest present brought,"

was announced by Rev. S. C. Cary and sung by the congregation. The 13th chapter of First Corinthians, after the Revised Version, was read as a responsive service. Rev. C. E. Davis' prayer brought heaven a little nearer to the congregation, and Mr. Herbert A. Thayer's song, "The King of Love my Shepherd Is," lifted the

congregation a little nearer to heaven.

The class paper, by Miss Emilie S. Freeman, was read in a clear and sympathetic voice, and held the closest attention of the audience. The Commencement address did not fall below any that have been heard here on similar occasions. The speaker was at his best, and his words greatly moved the hearts of his hearers. We give below both the paper and the address substantially as they were spoken.

### The Secret of Life

EMILIE SPAULDING FREEMAN.

THE best life—what is it? There comes a time when every thoughtful person asks himself this or a similar question. We desire to make the most of our lives. What shall be our aim? From the earliest days men have had their standards of greatness. There was the period when the athlete was the hero—when men looked upon physical strength as the thing to be most desired. Later the beautiful was the good. Then to be a mighty conqueror or ruler of the world, or to gain the applause of the multitude, was to become honorable. We all know what the standards of the Greeks and Romans were at the time when Christ came into the world, and how strange the words that He spoke must have sounded to their ears: "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many." This was something entirely new and startling to the people of that time; and even now, though nineteen hundred years have passed, many do not really believe it. Jesus was a servant of men, and the whole story of His life can be told in five words—"He went about doing good." "I am among you as he that serveth," He said at the last supper when the disciples were full of the thought as to who should be greatest in the kingdom of God. They could not do what they considered a slave's work. But Christ, the King of Glory, girded Himself with a towel and performed the menial task, because, as some one has said, "The work needed to be done, and there was no one else to do it." In the light of Christ's teaching, to what conclusion must we come—we who have owned Christ as our Master, who have taken our stand before the world as His followers? Surely we are not greater than our Lord. A life spent in loving service for others must be the best life.

"The secret of life it is giving,  
To minister and to serve."

The world soon forgets its masters, but will cling with loving remembrance to its servants. The names of Florence Nightingale, Dorothea Dix, Elizabeth Fry, and William Wilberforce will linger in the memory of men when the Caesars and the Hannibals are forgotten. "I serve." Can any motto be more fitting for the followers of the meek and lowly Jesus, who in His earthly life was ever ready to succor all who were in need? It was love made Jesus a servant. It is love alone that can give us, His followers, patience and courage to live a life of loving service. It is Christ in the heart that must be our inspiration. It is His gentleness and strength, it is His love and wisdom, that we should seek to imitate. We must be like Christ in order to render the best service—not to love merely, but to love as He loved. We must, therefore, regard every human being as a brother or sister. He loved men with an infinite, yearning love, and expressed that love by coming to lift this sinning, suffering world out of its guilt and wretchedness. The



sick, the blind, the lame, were brought to Him at times when He was weary and in great need of rest; but He never spared Himself at the expense of the poor and suffering. He always turned to them with words of welcome and healed them all, and so the law of service was made binding upon all who would be His disciples.

The world is full of burdened ones. Are we looking about us to find them? Are we going to the suffering and neglected and making them a part of our life's program "for Jesus' sake?" The relief of sorrow and suffering was one of our Master's joys. It may be ours. We all desire to be happy, but if we make it our object to gain happiness, we shall miss it. It is only when unselfish love is the mainspring of our actions, when we depend for happiness, not on our seeking, but on what we can impart to others, that we can attain it.

"A child's kiss

Set on thy sighing lips shall make thee glad.  
A poor man, served by thee, shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest."

These are the words of Mrs. Browning. Poets, philosophers and prophets are united in their testimony that only they are happy who fix their minds on other objects than their own happiness. "There is no happiness in having or in getting, but only in giving," said Henry Drummond.

But though it is true that service brings joy with it, yet we must remember that it will cost us something to serve. We cannot give expression to feelings we have not experienced in our own hearts. The value of what we do for others is settled by what that service has cost us. We need only to mention what it cost our Saviour, who became a man of sorrows and acquainted with grief in order that He might draw all

go themselves. It was personal work that was done by the Good Samaritan, who did, indeed, pay the landlord to care for the poor man who fell among thieves, but not until he had himself done all in his power to relieve him. He first bound up his wounds, pouring in oil and wine, and set him on his



MISS MARY E. LUNN  
Superintendent Deaconess Hospital

own beast and brought him to an inn and took care of him, probably remaining with him all night, for it reads that he left on the morrow. We must allow no thought of self to come between us and our work for others. It is said of a great artist that when he was painting one of his immortal pictures on the ceiling of a chapel in St. Peter's he carried a little lamp fastened to the front of his cap in order that no shadow of himself should fall on his work. Alas! how many shadows fall on what would otherwise be an almost perfect work! May God so help us to whom He has given the blessed privilege of special service, that self may never cast its dark shade over the work we are trying to do!

Service to one means service to many. This thought ought to be a great help and encouragement to us. We ought to be inspired to renewed effort when we realize that in helping individuals we are in some small degree helping to make the whole world better. Our lives may seem very insignificant, but we are a part of God's great plan, and if we are faithful the work will surely count.

This, then, is the secret of life — love, unselfish love, expressed by service, brings the only true happiness, and in this service we are all the time, though unconsciously, serving the Master Himself. When we perform any deed of love, when our feet find the way to the homes of the friendless and needy, and we minister to them, Jesus is before us in lowly disguise, and we hear the words that He himself spoke: "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." Surely, this should inspire us for our work, wherever we may be called to go, whatever we may have to do. Nothing can be too hard if done for Christ's sake. Love for Him in our hearts will flow out to bless

others, and from Him alone can we learn the secret which will enable us to live this best life of loving service.

"O Lord and Master of us all,  
Whate'er our name or sign,  
We own Thy way, we hear Thy call,  
We test our lives by Thine.

' Apart from Thee all gain is loss,  
All labor vainly done;  
The solemn shadow of Thy cross  
Is better than the sun.

"Our Friend, our Brother and our Lord,  
What may Thy service be?  
Nor name, nor form, nor ritual word,  
But simply following Thee."

### The Investment of Life

REV. C. L. GOODELL, D. D.

WHEN the request that I address you on this occasion came to me from your secretary, I felt it would be quite impossible to leave the multitudinous cares of my parish and spend the time necessary for such a service. But memories which were irresistible laid hold upon me. I recalled the monthly meetings where I sat with the devoted men and women who constituted your board of managers and wrestled with the hopeless problem of making \$5 of assets pay \$10 of liabilities. I recalled, also, sundry talks of mine called lectures, by courtesy, given before the young women of the Training School, in which the information I gave was largely exceeded by the inspiration which came to me from their eager faces glowing with the transfiguring purpose of holy service. Then, too, I said, I shall see some of my brethren in the ministry, friends of a lifetime, and parishioners in whose society I spent eight delightful years. But I long most today

"For the touch of a vanished hand,  
And the sound of a voice that is still."

I confess that I cannot speak of the Deaconess Home without thinking of him who was so long the president, the heart and inspiration of it, and least of all could I forget him where the perfume of his life lingers and his stirring words ceaselessly echo. It is two years since he left us.

"Twice the grass has grown green,  
Blossomed and faded our faces between,  
Yet with strong yearning and passionate pain  
Long I today for his presence again."

Surrounded as we are today, the poem of Uhland's Passage comes to me with sweet significance, —

"Take, O Boatman, thrice thy fee!  
Take, I give it willingly,  
For, invisible to thee,  
Spirits twain have crossed with me."

I would hang up in the high walls of memory a wreath of forget-me-nots and immortelles under the name of your former president and my friend, William Nast Brodbeck.

The crown of universal dominion came to woman's brow when He who was the Son of God became the son of Mary. Nor was the record of nobility exhausted in the pages that tell of Rebecca, Miriam, Esther, Ruth, Lydia, Dorcas, Lois, or those "last at the cross and earliest at the tomb." Who that has read of St. Augustine has not marveled at the more saintly Monica, his mother, who led him to Christ? If you look for those who were faithful unto death, where has martyr blood flowed more freely than from the veins of women? And when you come to Methodism, there is one soul in the Epworth Rectory that is greater than Samuel, the father, or John and Charles, the sons, and that is Susannah, the mother.

If you wish to know woman's work in human pain and need, countless volumes open before you. Interrogate the lives of



THE DEACONESS QUARTET

men to Himself. It cost Him Gethsemane and Calvary.

"Will you seek it, will you brave it?  
'Tis a strange and solemn thing.  
Learning long before your teaching,  
Listening long before your preaching,  
Suffering before you sing.  
And the songs that echo longest,  
Deepest, fullest, truest, strongest,  
With your life blood you will write."

Our service should be a personal service. We have already alluded to the example of Jesus in washing the feet of the disciples. Christians, too many of them, prefer to do their serving by proxy. They are willing to pay someone else to visit the sick and relieve their distress, but are not willing to



Florence Nightingale and Clara Barton if you would see her pouring balm into sabre cuts or stanching the flow of blood where the Mauser bullets pierced. See Mary Reed among the lepers, and follow the feet of a thousand of your sisters, symphonies in black and white, bringing harmony to the fearful discord of sin where vices hide and fester in the garrets and cellars of the great cities.

As you stand here upon the threshold of your life-work and look out where the door of opportunity swings for you, you almost stagger back, and your heart fails you. Like a blizzard striking you full in the face with the swirl of its sleet and cold is the attitude of the great, grasping, selfish world outside. If you are a thinker and not a dreamer, if you know the world of actual life and have touched it and not simply seen it through a plate-glass window, it is no wonder if you hesitate to throw your life into such a storm, that you see some sheltered spot where storms do not come and sighs are not heard, and are fain to say, "I am only a woman; what can I do?" Let us gird up our mind and see.

And the Lord said unto Moses, "What is that in thine hand?" And he said, "A rod." Only a rod, but Pharaoh found it was the besom of God. Only a rod, but Moses stretched it over the sea and it was the pathfinder of Israel. Only a rod, but it touched the rock, and waters for a thirsty nation gushed out. What is in thy hand, Joshua? A ram's-horn. But prostrate Jericho says it was the battering-ram of God. Gideon has only lamps and pitchers and trumpets, but God is in them.

"And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord."

What hast thou, David? A sling and a smooth stone from the brook — only that; but in it is the fate of Goliath and the Philistines.

Only a woman! What measureless possibilities of loving service are hiding there! Only a woman! But before her angels lift their crowns and make obeisance, saying, "Hail! thou art highly favored, the Lord is with thee." A woman's life with infinite power in it and glorious possibilities before it is the thing which you hold in your hand this spring day. The day you decide on its investment is the greatest day of your life. What will you do with it? May I lead you by an illustration or two to the application of such principles as will help you to make a flawless decision this day if that decision is not already made; and if it is, will make you absolutely sure of the wisdom of your choice.

On the grassy slopes below the Horns of Hattin sat a boy with five barley loaves and two small fishes in his basket, and some made bold to ask that he would give them to the Master. There were three choices at least open to him. He might have eaten his little barley crackers and had the relish of his little fishes — a frugal meal, and none too great to satisfy his own need. Or he might have denied his appetite through his love for his mate and shared it with some fellow — a scanty meal for two — and gone with appetite unsatisfied. The third course was to give to the Master all he had, and relinquish any hope of satisfying his hunger. The latter course he took, and He who cared for the widow's meal and set abundant store in a cruse of oil became purveyor to five thousand to the end that all were filled and the fragments were more than the original feast. It would seem as if every one with barley loaves would better give them to the Master. Here is a farmer in the springtime with a bag of grain at his feet. He may stir it over his own fire and

find food enough for a week; or he may do better than that — he may carry it across the fields and nourish, for a few days, the poor who dwell there. There is another course open to him — he may take it where sun and shower have mellowed the earth, and scattering it over the field he may bury it out of sight; he may trust it to the God



MISS ELIZABETH WILES  
Resident Teacher in Training School

of harvest and watch and bide his time, and in the mellow autumn he may thrust in his sickle and reap a hundred-fold and feed a whole city with the golden treasures of his granary.

Here is a sweet-voiced girl. She can use her voice about the home in its duties and pleasures. It will be pleasant to hear, but its possibilities will be hidden and unknown. She may strive to develop her voice in song, and spend many an hour at the piano, trying to get the best she can out of her powers; but she does not know her own capacity, nor does she understand how to bring out that which is within. There is another way: She may go to some great master and put herself in his hands — a master who knows the human voice and can bring out its power, who understands where are the hidings of its strength. She can say to him, "Now make out of my voice all that can be made, and I will supplement your wisdom by my own devotion and energy." Many in this city when I was here as a youth did the first, and many the second, but I saw one Methodist girl do the third, and last week she sang in New York for \$100 a minute. The price of the evolution of Nordica is devotion to a master.

The price of the evolution or revolution of a soul is devotion to the Master. With an investment, not of thousands but of life itself, to make, I ask you to leave it in the Master's hands. He only knows its possibilities, for He furnished it. He only can waken its melodies, for it was He who set up that harp of a thousand strings. He has some fair place for you in the temple He builds, and He will fit you for that place. He knows what power is necessary to start and propel the wheels of life's multitudinous activities, and He will belt it to that power.

I believe you have caught His spirit who came not to be ministered unto, but to minister; and as you go out upon your life-work I offer you my congratulations. I know the work will be hard. It will strain every sinew and almost break your heart. You will come home tired and faint. Vile odors will cling to you from the filth of out-

cast homes, and scenes of vice and degradation will haunt you sleeping or waking. The sorrows of the world will hang their sable over you, and the moans of the sick will come often to your ears. Nor will you find your mission among the poor alone. The rich have their awful tragedies as well, and hearts are broken there and sin and shame stride over the marble tiling and show their painted faces where silken tapestries hang and Eastern perfumes scent the air. I congratulate you that you have the high dignity of being God's messengers of hope and pardon. Last week we sent a vessel to stricken India with thousands of barrels of flour and bushels of grain, and many were glad to go as distributors of that bounty. I am glad that you are to captain one of God's relief ships and take the bread of life to the starving. "I am debtor," cries Paul. What had he received of the Greek? Art, philosophy, culture? No; he had the knowledge of the true God and Jesus Christ whom He had sent, and he owed that knowledge to every man who had it not. That is the principle of that brotherhood which Beecher loved to preach — that those who have are indebted to those who have not, the world over.

Such is your debt. You remember the cry of the children voiced by Elizabeth Barrett Browning, —

"Do you hear the children weeping, O my brothers,  
Ere the sorrow comes with years?"

The children call you, and you are debtors to them until you teach them love for Him with the children in His arms. There is the hopeless cry of the men and women whose sins have found them out. They are stumbling in the darkness on the stairway that leads up to God, and you are their debtors until you bring them to Him who



MISS ANNIE RAYNES  
District Nurse Deaconess

says, "Go in peace and sin no more." There are white-faced women weeping in despair over alabaster which heeds no longer smiles and tears. You are the debtor there until you bring to them Him whom Mary saw in the garden — Christus Consolator. Remember you are *gifted for giving*.

What a cargo you carry for the starving and the shipwrecked! Long may the eyes of the famished kindle as your white sails draw near. May infinite granaries supply you with unfailing cargoes, and the thanks-



giving of the saved fill all your sails!

Next on the program, after a song by the Deaconess Quartet, was the bestowing of certificates and diplomas by the secretary, who spoke as follows:—

#### Address to Graduates

REV. T. CORWIN WATKINS, D. D.

THE thought of this hour is different, in some respects, from that which characterizes the Commencements of most other schools and colleges. Whatever may be the theme discussed on such occasions, the thought is generally the attainment to



MISS EMILIE SPAULDING FREEMAN

honor and fame among men or the acquisition of power, either by the accumulation of wealth, the strengthening of the intellectual faculties, or by perfection of knowledge in political science and political methods. The dominant thought is self. But here the thought of the hour, and, I trust, the passion of your hearts, is service.

Just before Jesus went away an ambitious mother of two of His most promising disciples came to Him and asked that her two sons might be given the two most prominent positions in His kingdom. He replied, kindly, that such gifts were not His to bestow. He told her and the disciples that among worldly people the rulers lord it over them, and that the great men among them are their masters. "But with you," He said, "it is different. Whoever among you wishes to be great must be the servant of others; just as the Son of Man came not to be served, but to serve" (*diakonasai*).

The Christian Church has been defined as "the union of those who love in the service of those who suffer;" and Ruskin says that wherever one hand grasps another in helpful sympathy, there is the "mother church."

This diploma is a recognition of faithfulness in the pursuit of a prescribed course of study now completed. But it is more than this. In God's plan light means service, and more light means better service. This, then, is your commission as well as your certificate. Therefore, in the name of this newest effort to carry the church to the people, I commission you to go forth to this service. Go where gaunt hunger has pinched the faces of lonely women and little children. Go where old age sits forsaken, waiting in dread for the click of the boatman's oar. Go where the sick recline and wait for the touch of a friendly hand. Go where young mothers stand by the side of little white caskets, crazed by the sight of death, and give them the Gospel of the Comforter. Go where despair sits in the cradle of hope. Go where intemperance has wrought worse than death. Go to the thousands of once beautiful but now betrayed and forsaken girls, and be their friend and their star of hope. Go into these realms of night, and as you go leave a stream of light and purity behind you. It

is a lonely voyage, at best, across the storm-tossed sea of this world; therefore hail every ship you pass, and leave some fresh supplies.

"Thine the needed truth to speak,  
Right the wronged and raise the weak;  
Thine to make earth's desert glad,  
In its Eden greenness clad.  
Thine to work as well as pray,  
Clearing thorny wrongs away,  
Plucking up the weeds of sin,  
Letting heaven's warm sunshine in;  
Watching on the hills of faith,  
Listening what the Spirit saith,  
Catching gleams of temple spires,  
Hearing notes from angel choirs.  
Like the seer of Patmos gazing  
On the glory downward blazing,  
Till upon earth's grateful sod  
Rests the city of our God."

Your commission, sisters! Go!

The graduates receiving diplomas were Emilie Spaulding Freeman and Eleanor Burpee; one-year students receiving certificates, Mary Lavinia Andros, Lucy Anne Bennett, Anna E. Hall and Alice Hermina Harper; special students, Jessie Patterson Bushnell, Caroline Cummins and Caroline Boultenhouse.

The class hymn was then beautifully rendered, after which Dr. Daniel Steele pronounced the benediction.

#### Class Hymn

MARY E. LUNN

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 COR. 4:5.

(TUNE, "LABAN.")

"Servants of others!" sing  
We now the glad refrain;  
Such royal privilege will be  
To us the greater gain.  
We preach not self, but Christ,  
The highest joy below!  
"Servants of others for His sake,"  
The sweetest bliss we know.

To win His erring ones  
Back to the Father's love;  
To give His suffering ones e'en here  
Foretaste of heaven above.  
Dear Lord, accept our prayer  
As now ourselves we give  
To others' service, for Thy sake,  
While in Thy love we live.

#### Notes

—The object of the Training School is to give consecrated young women a thorough training for Christian work by means of a course of systematic study and instruction, and also by means of practical work in churches, missions, and industrial schools.

—The requirements for admission are—a satisfactory recommendation from the pastor and the officary of the church, a certificate of good health, a consecrated spirit, zeal for the Master's work, and the equivalent of a grammar school education.

—Diplomas are granted only for the full course of two years, but day students may be admitted for a partial course.

—A full course of study carries with it no obligation on the part of the student to become a deaconess, nor does it obligate the management to accept a student as a deaconess. Nevertheless graduates may make application to the Home or the Hospital with the probability of being accepted if found qualified.

—Nurse deaconesses receive special training in the Deaconess Hospital.

—Tuition is free, but a charge of three dollars a week is made for board, fuel and lights. A small amount of household work is required.

—By special arrangements students can sometimes be admitted who are not able to pay, if they are looking toward the Deaconess work.

—Considering its location in the heart of a

great centre of learning and near a great theological school, and considering the opportunities for practical work, there is no training school for Christian workers superior to this in the country.

—The students have a bright, happy home life, with all the advantages to a student of a life in a great city.

—There is no place where a Twentieth Century Thank-offering will go farther in the ad



MISS ELEANOR BURPEE

vancement of Christ's kingdom than in the endowment of this institution. The corporate name at present is "The New England Deaconess Home and Training School."

—The term begins the middle of September. For further information about the school write to Miss Ellen L. Hibbard, 683 Massachusetts Ave., Boston, Mass.

—Communications concerning any branch of the Deaconess work may be sent to the corresponding secretary, Rev. T. Corwin Watkins, D. D., 683 Massachusetts Ave., Boston, Mass.

## Mellin's Food

THE development of the infant mind is a wonderfully interesting process. Each day brings a new experience to the little one, and a new word is spoken, which indicates the progress. The brain is greatly influenced by, and is dependent on, the physical condition and general health of the body. In order to maintain the proper physical condition it is absolutely necessary to give the baby proper food.

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I received the little book and sample of food which you sent and thank you most kindly. In the first six weeks of her little life my baby gained only one pound, but after using Mellin's Food she gained a pound in one week, so you may know how pleased we are with it.

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I have had most satisfactory results from the use of your Mellin's Food. I raised my boy on it, and found no fretting; and his teething was so natural we hardly noticed them when coming. So great was the effect on the child I decided to try Mellin's Food on my little girl. She is now one year old, has all the front teeth, and is a bright, healthy baby. I cheerfully recommend Mellin's Food to all mothers.

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## THE SUNDAY SCHOOL

## Second Quarter Lesson XI

SUNDAY, JUNE 10, 1900.

MARK 6: 14-29.

REV. W. O. HOLWAY, D. D., U. S. N.

## DEATH OF JOHN THE BAPTIST

## I Preliminary

1. GOLDEN TEXT: *Be not drunk with wine, wherein is excess; but be filled with the Spirit.* — Eph. 5: 18.

2. DATE: A. D. 29.

3. PLACE: Machærus, the "Black Fortress," east of the northern end of the Dead Sea.

4. PARALLEL NARRATIVES: Matt. 14: 1-12; Luke 9: 19, 20; 9: 7-9.

5. HOME READINGS: Monday — Mark 6: 14-29. Tuesday — Luke 9: 15-20. Wednesday — Heb. 11: 32-40. Thursday — Rev. 2: 7-11. Friday — Dan. 5: 1-7, 25-31. Saturday — Isa. 5: 8-13. Sunday — Eph. 5: 6-21.

## II Introductory

The fame of Jesus could not fail to reach the ears of Herod; yet we should not probably have been told that fact had it not been for its singular effect upon the king's conscience. Despite his Sadducean creed, the miracles of Jesus were at once attributed, by this wretched, superstitious ruler, to the murdered Baptist, who, he felt convinced, had risen from the dead. While some thought our Lord to be a second Elias, and others ranked Him as one of the prophets who had come to life, Herod, trembling with fear, tortured by self-reproaches, could only ejaculate, when tidings of some startling miracle reached him: "John — whom I beheaded — he is risen from the dead!" And at this point the evangelist goes back and narrates briefly the story of John's imprisonment and his tragic fate.

His confinement was the penalty for his truthfulness. Herod, during a visit to Rome, and while a guest of his brother Philip, had fostered a base passion for his brother's wife (his own niece), Herodias. The latter consented to abandon her husband and return with him to Galilee provided Herod would agree to divorce his wife, the daughter of the Arabian emir Aretas, and make her the partner of his throne.

The scheme brought misfortunes in its train, and culminated years afterwards "in discredited royalty and unpitied exile." Herod shortly found himself involved in war with his former father-in-law, Aretas, who was prompt to avenge the dishonor put upon his daughter, and who inflicted

upon his army a severe and ruinous defeat. Nor was he allowed to enjoy his guilty union in peace, even in his own palace. He had seized the person of John, probably on the plea of political necessity, and had caused him to be brought into his presence. But he found no courtier in the stern child of the desert. Without quailing in the least, the dauntless prisoner pronounced judgment upon his royal jailer: "It is not lawful for thee to have thy brother's wife." His daring *non licet* filled Herodias with rage. She would have caused his death at once, had not Herod feared a popular tumult in consequence of it; afterwards her plots were hindered by the respect which John himself inspired in the mind of the king by the force of his righteous and holy life.

A year passed, and the opportune hour came at last for Herodias to carry out her scheme of revenge. Herod gave a birthday feast of great splendor and crowded his palace with the grandes and generals of his realm. At the right moment, when the king and his guests were flushed with wine, the crafty queen sent her own daughter, Salome, into the banquet hall to play the ignoble, but exciting, role of a *danseuse*. Her beauty and high descent and her unexpected condescension to perform the lascivious movements of the mimic dance, enraptured the company. The dance was no sooner ended than the gratified king asked her to name her reward; and on her hesitating, swore with an oath to grant her request, whatever it might be, even to half his kingdom. The girl quickly stepped behind the scenes to confer with her mother. Ask "the head of John the Baptist;" and the daughter, with eager haste, returned to the king. Every ear was attentive. Jewels, gold, palaces? No! Something worth more than all those in the eyes of both Herodias and Salome — the head of the only man who had dared to lift his voice against the crime of an adulterous union. It sobered the king in an instant. At heart he cursed his folly in allowing himself to be so entrapped, but no way of escape seemed open to him. "For his oath's sake," and the sake of his guests, he felt compelled to keep his promise. The executioner was sent on his fatal errand, and the ghastly head of the prophet, streaming with blood, was put on a platter, and carried out from the banquet by the girl herself to her mother. John's disciples buried his body, and then carried the sorrowful tidings to Jesus.

## III Expository

14. King. — His title, strictly, was tetrarch. He ruled in Galilee and Peræa.

Herod — Herod Antipas, one of the sons of Herod the Great; his mother was Malthace, the Samaritan. He was a weak, cruel, dissolute prince. Heard of him (R. V., "heard thereof") — the fame of Christ and His disciples. Unless he had been absent from his tetrarchy visiting Rome, or carrying on his war with Aretas, it is hard to explain why he had not heard of Jesus before. His fame was spread abroad — R. V., "had become known." That John the Baptist was risen (R. V., "John the Baptist is risen"). — Says Ellicott: "The superstitious terror of a conscience stained with guilt is stronger than his skepticism as a Sadducee (who disbelieved in the separate existence of the soul and in the resurrection of the dead)." Mighty works do show forth themselves in him — R. V., "these powers work in him."

This is a snatch of Herod's theology and philosophy. He knew that the Baptist had, in his natural lifetime, wrought no miracles; but he thought that, in consequence of his connection with the unseen world, he had now become a prominent subject and agent of the occult forces of the universe. He knew not *what* these forces were, but he was sure that they *were*. He had, too, a wholesome dread of them, and was uneasy when the idea took possession of him that one of their terrestrial centres of operation was in the resuscitated person of his old faithful adviser, whom he had so unrighteously put out of the way (Morison).

15, 16. Others said (R. V., "but others said") — or were wont to say. We get here a reflection of the current popular opinion concerning Jesus. None among the people thought Him to be the Messiah. Some thought He was Elijah, who was to come and restore all things (Mal. 4: 5); some ranked Him lower still — believed Him to be a prophet, or like one of the old prophets; but while the people thus discussed Him, Herod held a different opinion entirely. His abject fear and sense of guilt are vividly depicted in the abrupt terms of the original: "Whom I beheaded — John — he is risen." Among the disciples of Jesus was Manaen, Herod's foster brother, and the wife of his steward Chuza. It is probably from these saints in Herod's household that we get this inner picture of the king's terror and forebodings.

Many times by night and day the king saw that gory head lying on the charger — it would not go out of his sight. The creaking of a door, or the sighing of the wind among the trees, seemed the footfall of the Baptist stalking forth to reprove him (Arnot). — Had John sprung to life again thus suddenly to inflict a signal vengeance? Would he come to the strong towers of Machærus at the head of a multitude in wild revolt? or glide through the gilded halls of Julius or Tiberias, terrible at midnight, with ghostly tread? "Hast thou found me, O mine enemy?" (Farrar.)

17. Herod himself had sent forth — over a year before, not long after our Lord began His ministry. In prison — the fortress of Machærus, about ten miles east of the northern shore of the Dead Sea; built by the father of Herod to hold the Arab tribes in the vicinity in check; fitted up as

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Never Disappoints



a palace as well as a fortress, and having dungeons beneath; its ruins still exist, and are described by Tristram, in his "Land of Moab." For Herodias' sake. — She was the daughter of Aristobulus (half-brother of Herod Antipas), granddaughter of Herod the Great and Mariamne (a descendant, therefore, of Simon the high priest, and the illustrious Maccabean princes), and sister of Herod Agrippa. She had married, first, her uncle Philip (not the tetrarch, but another son of Herod the Great by his fifth wife, Cleopatra), and was now living in an unhallowed union with her uncle Antipas. Married her — illegally.

18. John had said. — The original implies that he spoke several times. He was no flattering courtier. He faced the king with his uncompromising message, and also, according to Luke, "reproved him for all the evil which he had done." It is not lawful. — According to Lev. 18: 16; 20: 21. Antipas and Herodias were "related to each other within the forbidden degrees of consanguinity. The union was both adulterous and incestuous."

19. Herodias had a quarrel (R. V., "set herself") against him. — Cherished a deadly resentment against John. Would have killed him (R. V., "desired to kill him"). — Nothing but his death would silence his voice, prevent Herod's repenting of his sin, and satisfy her personal hatred. She could not. — She could find no opportunity. According to Matthew's account Antipas, at her instigation probably, would have put John to death but for political reasons — his "fear of the people." In the next verse of our lesson we find that John's character also restrained him.

20. Herod feared John. — The true king was John, the prisoner; he did not fear Herod. Knowing that he was a just (R. V., "righteous") man. — John's integrity of life and his holiness as a prophet of God impressed the guilty king with a feeling of awe. Observed him (R. V., "kept him safe") — preserved him from the enmity and plots of Herodias. When he heard him. — The king seems to have had frequent interviews with his prisoner. He did many things (R. V., "he was much perplexed"), — that is whether to follow his conscience or his lusts. "The correct reading (restored by the Revised Version) shows most strikingly the peculiar and divided state of Herod's mind." Heard him gladly. — Amid the nauseating flattery of court life it was a pleasure to the king to hear one voice speaking the truth with fearless honesty, and with a life behind it to enforce sincerity. So Felix used to send for his prisoner Paul, and listened to him gladly.

21, 22. When a convenient day — "convenient" for Herodias' purpose. Herod... made a supper — celebrated his birthday with a feast, in Roman fashion, probably at Machærus. Chief estates — R. V., "chief men." Daughter of the said Herodias (R. V., "of Herodias herself"). — Dancing women were common at the time, but not dancing princesses. The name of the daughter was Salome. Ask of me whatsoever thou wilt — the *carte blanche* of a king too inflamed and excited to know what he was promising or to suspect treachery.

22-25. He swore unto her. — Perhaps she showed for a moment that she was "abashed by the magnificence of the promise. So the king 'came out stronger' still, and made efforts to assure her" (Morison). Unto the half of my kingdom. — So Ahasuerus (Esther 7: 2) promised his queen. Said unto her mother — waiting, vindictively, behind the scenes. The head of John the Baptist. — "We may imagine with what fierce malice she hissed out the unhesitating answer" (Farrar). Came in

straightway in haste. — Her acquiescence and alacrity indicated that she was a docile pupil. By and by (R. V., "forthwith") — without delay. Salome would not postpone the payment of the king's vow to a sober moment, when he might repent of it. Her chance was now, while the guests, who had heard the promise, were present. In a charger — old English for "platter;" "a hideous jest, implying an intention to devour it" (Alexander).

26-29. Exceeding sorry — a very strong expression implying regret for his rash promise, chagrin at being duped, sorrow for John whom he respected, and other feelings of a similar character. For his oath's sake (R. V., "for the sake of his oaths"). — He did not see that it was more of a sin to carry out his oath than to break it. For their sakes — fear of man; a cowardly shrinking from ridicule. An executioner — R. V., "a soldier of his guard." Beheaded him in the prison. — Of John's last word and moments no record has been kept. Gave it to the damsel. — "The vindictive adulteress was served by the immodest dancer; the sixth and seventh commandments stand next to each other" (Farrar). His disciples — John's. Came and took up his corpse — and "went and told Jesus."

#### IV Illustrative

1. Thirty long years of preparation; then a brief and wonderful success, brimful of promise; that success suddenly arrested; all means and opportunities of active service plucked out of his hand. Then the idle months in prison, and then the felon's death! Mysterious, inexplicable as such a life might look to the eyes of sense, how looked it to the eyes of God? The lips that never flattered have said of John, that, of those that have been born of women, there hath not arisen a greater. . . . And though they buried him in some obscure grave, yet for that tomb the pen that never traced a line of falsehood has written the brief but pregnant epitaph: "John fulfilled his course." Shall we say of this man that his life was unseasonably and prematurely cut off? No; his earthly task was done; he had a certain work assigned him here and it was finished. Nor could a higher eulogium have been pronounced over his grave than this, that he had fulfilled the course assigned to him by Providence (Hanna).

2. All the habits and rules of polite life would be whispering such advice as this: "Only keep your remarks within the limits of politeness. If you cannot approve, be silent; you can do no good by finding fault with the great." We know how the whole

spirit of a man like John would have revolted at that. Imprisonment? Yes. Death? Well, a man can die but once. Anything, but not cowardice, not meanness, not pretending what I do not feel, and disguising what I do feel. Brethren, death is not the worst thing in this life; it is not difficult to die — five minutes, and the sharpest agony is past. The worst thing in this life is cowardly untruthfulness. Let men be rough if they will, let them be unpolished, but let Christian men, in all they say, be sincere. No flattery, no speaking to a man smoothly before his face, while all the time there is a disapproval of his conduct in the heart. The thing we want in Christianity is not politeness, it is sincerity (Robertson).

#### Free at Last to Ministers

The New England public have long enjoyed the reading of common books without cost. Not so with ministers of professional books. Such needed books have often been beyond the reach of the ordinary clerical purse. But on May 21 the General Theological Library — to which students of the Boston School of Theology owe so much — became free to all ministers in New England. Greater Boston ministers may get books in person at the library. Others can get them through their local libraries, by sending to the librarian, Rev. George A. Jackson, 53 Mt. Vernon St., Boston, for a blank application for their libraries to be constituted distributing branches of the General Theological Library. A printed catalogue will be completed as soon as possible, and in due time low postage will doubtless be secured. Then a minister of the humblest and remotest parish may read as good books as Boston pastors.


#### At the End of the Journey

A SMALL boy sat quietly in a seat of the day coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward, asked sympathetically: —

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end. — *Selected.*



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hostess never served a more tempting  
bit, guest never tasted a more grati-  
fying sweet, than

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# General Conference

[Continued from Page 684.]

then advanced and stood in front of Bishop-elect Moore. The latter stood up with Elders J. C. Arbuckle and A. J. Nast, who announced: "We present unto you this holy man to be consecrated a Bishop." The same ceremony was gone through with by Elders W. F. Warren and M. C. B. Mason for Bishop-elect Hamilton; Elders J. W. Waugh and James Mudge for Bishop-elect



REV. HOMER EATON, D. D.

Parker; and Elders P. H. Swift and Julius Smith for Bishop-elect Warne.

Bishop Fowler arose after this ceremony and read a call to prayer, which was followed with a prayer by Bishop Vincent. The examination and invocation were by Bishop Andrews, the four men answering the questions as to the work they are to perform. The "Veni Creator Spiritus" was recited by Bishop Warren, the audience chanting the responses.

Bishop Cranston followed with a prayer, and then Bishops Merrill, McCabe and Cranston arose and stood in front of Rev. Mr. Moore who knelt at a bench with the elders on each side of him. The three Bishops placed their hands on his head, and recited the prayers of consecration. Bishop Moore was then handed a new Bible. Those who performed the ceremony for Bishop-elect Hamilton were Bishops Mallalieu, Walden and Warren; for Bishop-elect Parker, Bishops Foss, Hurst and Thoburn; for Bishop-elect Warne, Bishops Ninde, Goodsell and Hartzell.

A prayer of thanksgiving was said by Bishop Goodsell, and the choir sang "Te Deum Laudamus." The closing benediction was pronounced by Bishop Merrill.

## Twenty-third Day

[By Telegraph.]

Dr. J. F. Thomson, of South America, conducted the devotions. Bishop Fitzgerald was the presiding officer.

When the Conference adjourned on Saturday the result of the roll-call on the motion to adopt the minority report relating to the amusement question had not been announced, so the first thing was an announcement of the ballot. It stood 333 ayes and 290 nays, and thus the minority became the report of the committee. Dr. Buckley moved that the minority report be tabled, and before the mass of the delegates had waked up to the significance of the motion, it was tabled by a vote of 256 to 253. Bishop Fitzgerald refused to allow consideration of the majority report, which was still before the house, until other business had been transacted.

The long-expected political debate of the Conference came when Samuel Dickie of the Temperance committee presented his report. It was a strong declaration of principles, and provoked an earnest discussion, in which the partisans of the Conference were prominent. Strong protests were made against the paragraphs censuring the President for not enforcing the anti-canteen law. (See Report No. 1, Temperance committee, *Daily* May 17, section 4; also note minority report, same date.) The minority report was presented and advocated by Dr. J. E. Price, of New York. The debate took the form of criticism and defence of President McKinley. Judge Lore favored the minority report, as also did Frank B. Lynch, of Philadelphia. F. N. Lynch, of Virginia, advocated the majority report. Gov. Shaw was for the minority. Dr. Leonard urged the adoption of the majority. He did not understand that criticising the President was the same as assailing him. Dr. Buckley offered an amendment to the minority, which expressed the resentment of the Conference over the failure of the anti-canteen law, but carefully avoided censuring the President. It also urged the President to use his great influence in securing the passage of a bill reported by the House committee on military affairs which has an anti-canteen provision. This amendment was accepted by the minority committee. J. G. Evans, of Central Illinois, favored the majority report. F. M. Bristol, after many heroic efforts, got the floor and in glowing terms defended the President. Congressman Johnson, of North Dakota, author of the anti-canteen law, earnestly advocated the majority report. Chairman Dickie urged that the majority report was not a partisan measure, and that it did not assail the President. Dr. Bristol called for the yeas and nays, but was not sustained by more than five members. Richard Yates, of Illinois, moved to strike out par-



REV. GEORGE P. MAINS, D. D.

agraphs 1, 2 and 3 under "political action," but the motion was instantly tabled. Gov. Shaw moved that the words, "or refuse to put itself on record in an attitude of open hostility to the saloon," in the last paragraph of the same section, be eliminated, but this motion was also tabled. A motion to include "soldiers' homes" in the list of places in which liquor should not be sold was adopted. The minority report, as thus amended, was adopted and then put through on its final passage by a strong majority. It carried with it the proviso which was added by Dr. Buckley, that the action of the Conference should not be construed as favoring any particular political party.

A "grinding committee," consisting of two Bishops and the chairmen of all the regular and standing committees, to sift out the most important matter, was ordered. Afternoon and night sessions were also ordered.

During the forenoon the Conference listened to the fraternal address of Dr. James E. Mason, representing the African M. E. Zion Church.

The afternoon session was held in Studebaker Hall, with Bishop Joyce in the chair. Bishop Warren, representing the "grinding committee," announced the order in which the several committees would report.

Nearly all of the committees turned in their last reports, most of them dealing with minor and technical matters, which will be given elsewhere. Several debates took place, the leading ones relating to the management of the Loan Fund by the Board of Church Extension, and the supervision of deaconesses. Strong objections were made to a provision in the report of the committee on Church Organization, which recommended that the Loan Fund could be replenished out of collections taken for

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Church Extension purposes. This action has always been taken by the Conference, but it was asserted that it had never been strictly enforced. At length a resolution was offered by Dr. Neely providing that no amount collected by the Church Extension board for Church Extension purposes shall be used to pay the principal or interest on loans. After considerable debate it was adopted.

Masayoshi Takaki, of Japan, offered a resolution requiring Bishops assigned to foreign fields to submit a written report to the General Conference the same as the



REV. H. C. JENNINGS, D. D.

Missionary Bishops are required to do. The resolution was quickly adopted.

Dr. Ackerman offered a resolution of thanks to the management of the Northwestern University for the excursion and reception tendered the delegates on Saturday. It was adopted before he had a chance to read it.

When the hour of adjournment arrived, the Conference was debating the question of how the deaconesses should be managed.

Bishop Goodsell presided at the night session. The debate on the report of the committee on Deaconess Work was resumed. Numerous amendments were offered, but very few were accepted. The report, which takes the place of the section in the Discipline on that subject and provides for a board of general control and a superintendent, was adopted.

The reports of the Twentieth Century Thank Offering committee, providing for complete local organization, were adopted.

A special report by the committee on Episcopacy caused an exciting time. The committee censured Bishop Walden for refusing to receive a delegation of Wisconsin preachers who claimed that he had not acted fairly while presiding over their Conference. It was the opinion of the committee that such action was a denial of the right of petition and should not be tolerated. Bishop Goodsell asked the Conference if Bishop Walden could be heard, whereupon Dr. Buckley protested most emphatically, stating that the censured Bishop had been given an ample hearing in the committee.

The Bishops were assigned to the following episcopal residences: Merrill, Chicago; Andrews, New York; Warren, Denver; Foss, Philadelphia; Hurst, Washington; Ninde, Detroit; Walden, Cincinnati; Mallahieu, Boston; Fowler, Buffalo; Vincent, Zurich; Fitzgerald, St. Louis; Joyce, Minneapolis; Goodsell, Chattanooga; McCabe, Omaha; Cranston, Portland, Ore.; Moore, Shanghai; Hamilton, San Francisco. The Bishops will be expected to maintain a *bona fide* residence, as designated.

The report of the committee on Federa-

tion was debated at length, and then re-committed.

### Flash Lights

—"I yield to no man my interest in the colored race."—*F. A. Arter.*

—"Ingersollism is the varnish—religion the grain of the wood."—*Dr. Cadman.*

—"Shame on the minister who would pack a quarterly conference!"—*Dr. Mains.*

—"These colored people belong to us by the fore-ordination of God."—*S. P. Cadman.*

—"I don't claim to be a man of ability, but I do claim to be a man of availability."—*Dr. King.*

—"Break the shackles, take off the chains, and turn the women loose."—*Delegate, from Texas.*

—"Let me exhort you to be true to the old truths and traditions of the fathers."—*Dr. Nicolls.*

—"The man who will not pay the price of the truth is not worthy of the truth."—*Bishop Hamilton.*

—"We are against trusts, political or otherwise—unless we are members of them."—*Rev. R. A. Carter.*

—"The Negro is a schoolmaster, and his task is to teach the white man common origin."—*Rev. R. A. Carter.*

—"Well, I've got here at last."—*John Field, of Philadelphia, after repeated and desperate attempts to get the floor.*

—"We beseech you to believe not that all



S. H. PYE

black-skinned men are black-hearted men."—*Rev. R. A. Carter.*

—"Though we have been exalted in theory, we have been reduced in practice."—*Dr. Cadman, on time limit.*

—"It must needs be that offences shall come, but woe unto the Conference by which they come."—*Dr. Upham.*

—"I am pleased," said Bishop Thoburn, when the Conference decided to elect more Missionary Bishops for India.

—"We are after converts from the world, not proselytes from other branches of the Christian Church."—*Bishop McCabe.*

—"Man may come and man may go, but I go on forever."—*Dr. Graw.* The Conference applauded vigorously when he took his seat.



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—"Many a millionaire of mind of the colored race may pity the pale-faced millionaire of money."—*Rev. R. A. Carter.*

—"If you take away the time limit you take away the itinerancy, and if you take away itinerancy, you take away Methodism."—*Judge Murray.*

—"Debater: 'Brethren, I don't care what system of time limit you have, some ministers will be like Ivory Soap—they will float'—"

*Voice: 'How much did Proctor & Gamble give you for that?'*

—"Of all denominations none have more cause to be thankful than the Methodists; and of all the Methodists none have more cause for thanksgiving than the Negro."—*Rev. R. A. Carter.*

—"There are but two Conferences in the whole Methodist Episcopal Church that have come here asking that the time limit be removed."—*Lewis M. Bacon, of Baltimore.*

—"I am here to protest against the attempt to strike down the most distinctive and fundamental principle of Methodism."—*Judge Murray.*

—"When the shackles were smitten from the wrists of the bondmen, the first and persistent appeal of these men was for the privileges of an education."—*F. B. Lynch, introducing colored fraternal delegate.*

—"There is a dream optimism which is hurtful, but there is an optimism based on facts which is helpful and inspiring."—*Bishop McCabe.*

—"There are a great many men in this Conference that want to stand hitched to the same post that their fathers and grandfathers were hitched to."—*C. P. McClelland.*

—"This discussion has taken a wide range—from the Garden of Eden to the day of judgment."—*Dr. C. W. Smith, on admission of women.*

—"I believe the result of the total abolition of the time limit will be that the membership of the churches will select their own pastors,

[Continued on Page 698.]



## League Prayer Meeting Topics for June

REV. MATTHIAS S. KAUFMAN, Ph. D.

June 3 — How to Be a Good Neighbor.  
Luke 10 : 25-37.

### DAILY READINGS

Monday. The self-centred life. Rom. 12 : 1-3;  
2 Tim. 3 : 1-5.  
Tuesday. Preferring one another. Rom. 12 : 10-18.  
Wednesday. God's ideal neighbor. Lev. 19 : 13-18.  
Thursday. A revival of neighborliness. Isa. 41 :  
6, 7.  
Friday. Some neighborhood courtesies. Prov. 25 :  
17, 18.  
Saturday. Holding fast to friends. Prov. 27 : 8-  
10.

Sing the song of a neighbor good ! Sing of kindness ! Sing of love ! It is not sentiment alone for which this big, turbulent, restless world most longs. It is the ready hand, the speedy foot, the warm heart alive with practical sympathies. Not that everybody about us is in continual need of an uplift. No, not exactly that ; and yet pretty near to it. In such a vast network are we held, and so bound together by bonds of business and society, that we are mutually dependent for the lubricating oil of kindness. Christ's precious teaching of neighborliness has aided incalculably in softening life's harshness and sweetening its sourness.

"Who is thy neighbor? He whom thou  
Hast power to aid or bless ;  
Whose aching heart or burning brow  
Thy soothing hand may press."

1. *Neighborhood.* What is it? Formerly it was a very limited section of a limited community. But today the whole earth is one neighborhood. Not made so by steam and electricity alone, but by the sweet influences of Christ's pure Gospel borne to all shores by neighborly missionaries. Your neighborhood is the entire scope of your helpfulness. Through our grand Christian agencies it may touch into joyous life those who dwell on the opposite side of the globe.

2. *Neighborliness.* This is the atmosphere which should pervade the entire realm of every one's influence. Easy enough, do you say? Yes, for some natures. But oh, how seemingly difficult for others! To feel kindly toward all — how simple! True. But not always easy; and impossible without the inner abiding of the Christ-spirit. Some are distant and cold naturally; some are suspicious and envious; some are niggardly with their affections as well as with their gold; yet there is no heart so depraved and stony but it can be softened and sweetened by the love of Jesus. Selfishness is the master sin that blights neighborliness. Jesus alone can crowd it out. Let Him!

### THE PIVOT

How? Upon this interrogative our topic takes a very practical turn. Do we ask it formally, or with an intense eagerness to know how to become what Christ so earnestly urges and society so much needs?

1. By really loving God. Catch the glorious truth of His fatherhood, and the sense of brotherhood must follow.

2. By loving man because of the divine image in every human being. Faith is spiritual vision. It can look beyond the repulsive and unlovely traits so often on the surface and see the possible beauty of character in every soul that has been redeemed by the precious blood of God's own Son.

3. The two foregoing may be realized in glorious fullness through the baptism with the Holy Ghost, clearly promised to every Christian. Spirit-filled people have that pure love so charmingly described in the

thirteenth of First Corinthians. There is no other possible way to be as good a neighbor as each one is capable of being.

### SEVEN MANIFESTATIONS

1. In the family circle by gentleness, firmness and good temper.

2. To those outside the home by courtesy, respect and recognition of every right to due consideration.

3. To associates a disposition to bear and forbear.

4. In business not only straightforward dealing, but special accommodations when opportunity favors.

5. To members of your own church a brotherliness that is ready to carry more rather than less of its share of the burdens.

6. In national and municipal affairs promptness and conscientiousness in performing all civic duties.

7. To the whole world a lively interest and a spirit of sympathetic benevolence.

### RESPONSES

1. Place two pianos in the same room. The one may be closed and untouched. But let a note be sounded on the one, and the other will respond faintly in the same key. Likewise will neighborliness on your part awaken the same disposition in those about you.

2. By a violent effort at a concert Madame Solari burst a blood-vessel. Her physician ordered her to the south of France as the only chance of saving her life. How could she go? She had no resources for a livelihood save her voice. In her room she shut herself, and was ready to despair. Happily the physician's order reached the ears of Jenny Lind, that beautifully generous genius. Hastening to Madame Solari, she exclaimed: "I have come to quarrel with you, naughty child! You told me nothing of this, and might have gone away without my seeing you." Learning of her associate's financial strait, Miss Lind said, kindly and in a most neighborly tone: "You will want money. Take this [giving her two notes of a hundred pounds each], and remember wherever you are that friends have but one purse. God bless you!"

3. "'Tis worth a wise man's best of life,  
'Tis worth a thousand years of strife,  
If thou canst lessen but by one  
The countless ills beneath the sun."

June 10 — Lives that Lift. Luke 13 :  
20, 21.

### DAILY READINGS

Monday. Lives that lean. Judg. 5 : 23; Matt. 12 :  
39.  
Tuesday. Remembering others. Rom. 15 : 1-3.  
Wednesday. Meeting responsibility. Matt. 20 :  
31-46.  
Thursday. Laying aside weights. Col. 3 : 1-14.  
Friday. Raising burdens. Gal. 6 : 1-10.  
Saturday. Lifting men. Mark 9 : 17-29.

The short parable of our lesson has derived fresh significance from modern science, which teaches that leaven consists of actual living organisms. When leaven is introduced into the meal it communicates to the mass a change analogous to that which it experiences in itself. The life in the meal is the same as the life in the leaven. So when Christ enters the Christian heart the Christian life is identical with Christ's life. "He that hath the Son hath life." It is also worthy of note that a very small amount of leaven will produce a total change. Again, the leaven need be put in only a few places through the meal in order to soon permeate the whole. So when the truth as it is in Christ Jesus is scattered here and there in a community, it sometimes has been known to spread in all directions very rapidly. This has been seen quite often in heathen islands. There is in this leaven marvelous lifting power. Behold the multitudes it has elevated from

ignorance, from sin, from degradation! Whole countries may be cited as majestic examples. The Anglo-Saxons were once savages. By the spirit of Christ they have been transformed and exalted into one of the mightiest empires known to history. But nations are made up of individuals. How many of these have been lifted out of self into Christ. Such lives in turn lift others, —

1. By the very change wrought within! The new birth is an enigma to the unregenerate person. If it should do no more for on-lookers than to cause them to wonder and think, it would be of value.

2. By a changed exterior made more attractive. Workers in the slums notice this change quickly and it is very marked. Hair, face, clothes, manifest it. It is really a wonderful transformation.

3. By a new purpose, steady and strong. Christ-leaven puts energetic life into men. This energy expresses itself in a firm determination to impart this valued animation to others everywhere.

4. By a grip on duty unrelenting. No matter how difficult the task, how heavy the weight. If a load in church or state is to be lifted, one brings all the pressure of his strength to bear upon his lever and never once uses it for a staff with which to support his own laziness.

5. By an invincible trust. Oh, the lifting power of a faith that knows no defeat! It lifts men as the sun does the ocean. Faith is the invisible chain that binds us to the Infinite. After it is the deep life within wrought by the leavening Christ that does the lifting. It is He in us, the one Source of all spiritual influence.

### LEVERS

1. Only the Christ-leaven can give us life for lifting.

2. By this alone can one's own life be lifted.

3. We may push from beneath, but we can only lift from the height of personal attainment.

4. The life that looks up to God and sees Him out of a pure heart is best qualified to lift up to the heights of holiness.

5. Those only are lifting lives that are lifted and held up by a Christ who abides within.

### HEIGHT-BREEZES

1. How exhilarating the fresh winds that blow from mountain-sides! How inspiring the assurance that leaven is life, and life is always at work, and that Spirit-life is constantly achieving results! Every moment it is lifting the world to higher spiritual levels.

2. Christianity is not a failure. It goes right on from age to age, through century after century, spreading, rising, conquering — succeeding as nothing else has ever done. Man's schemes all ultimately fail unless linked vitally with

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God's plans. Christianity is the only unfailing and divinely assured success. It is a life that lifts humanity.

3. Every life may be a lifting life. Every truly Christian life does lift, whether conscious of it or not. Spiritualized personality is the mightiest force in human society. This each of us may become. The power of the unit is the power that lifts. Have Him in His fullness and little efforts effect great results.

"Only a kind word spoken,  
Only a kind look given;  
But they filled a life with beauty  
And raised a soul to heaven."

June 17 — Abiding in Christ. John 15: 1-10.

#### DAILY READINGS

Monday. Abiding. Ps. 91: 1-11.  
Tuesday. Resting. Matt. 11: 28-30.  
Wednesday. Where Christ abode. John 17: 20-24.  
Thursday. The Christian's rest. Heb. 4: 1-11.  
Friday. Abiding for fruitage. 1 John 2: 6-14.  
Saturday. The unfruitful branch. Luke 3: 2-9.

"Abide in Me;" o'ershadow by Thy love  
Each half-formed purpose and dark thought  
of sin;  
Quench, ere it rise, each selfish, low desire,  
And keep my soul as Thine calm and di-  
vine."

#### THE VINE

It is filled with life, and bestows it upon all that lives in vital union with it (verses 1-7).

All spiritual life comes to the Christian through his relation to Christ (verse 6).

God's own beloved Son, Jesus Christ, is the Vine (verses 8-10). "My Father" is tenderly, affectionately mentioned very often by the Son.

#### THE BRANCHES

They are alive with an imparted life (verse 2).

Union with the vine is the secret of vigorous growth (verse 3). If a vine branch is to bud and throw out new shoots, the tube by which it communicates with the stock of the vine must adhere very tightly to the stem and be well open for the free circulation of the life-conveying sap. As branches of the Christ-vine, how necessary to keep open communication with the source of life!

Severance is death. Over a large tract of land in Tasmania are some huge trees known as the "bleached ghosts of the forest." The bark was severed from the trunk of the tree all around, so that no sap could ascend, and in the course of a year the trees were all dead. How quickly do branches wither and die when severed from the vine! How grateful we should be that nothing can sever us from Christ save personal sin.

Branches may be very fruitful (verses 2-8). This fruitfulness is manifest in a two-fold way: (1) In personal character, (2) In influence upon others. Decayed fruit easily ruins the fruit near it. Disease is contagious or infectious. There are those who maintain that health is also contagious. Surely beautiful living is catching. It is easier for all of us to be noble when near certain noble souls.

#### THE LEAVES

These are expressive of life. They are called the lungs of the tree through which it breathes. May not the various organizations represent leaves? — very essential to the church's healthful growth when not too numerous. Yet these may take up too much of the tree's strength to the hindrance of blossom and fruit. On some trees we find "nothing but leaves." Room must be left for individual activity. Each person is a branch of the Vine, and every branch ought to bear fruit.

#### CLUSTERS

1. Of intelligence. So eager was young Abraham Lincoln to become educated that he

deprived himself of hours of play and social enjoyment in order to secure that common knowledge which is now in the reach of our poorest youth. Hearing of a "Kirkham's Grammar" at a distance, he set out on foot after a day's hard toil to secure it. Over the rough road he trudged and gained possession of the much-coveted prize after a walk of a full dozen miles. He little knew then what a splendid future was before him. The dullest Epworthian may surprise his friends by such application as moved Lincoln to heroic endeavor after knowledge. Much as learning and earthly intelligence are to be coveted, there is something still better within the reach of every one. It is that wisdom which comes from a knowledge of God. Knowing Him by heart-experience is life eternal.

2. Faith and obedience. Neither can long exist without the other. Indeed, faith is best manifested in true, cheerful obedience. In some sense faith is to reason what the telescope is to the eye. With it how much farther can one see! We do not vouch for the strange claim that the telescope reveals Mars with snow-covered mountains, canal-like seas and islands; but it is undoubted that faith springing from a pure heart sees Him who made all worlds.

3. What a cluster is that given in Galatians 5: 22, 23! It reminds us of those mammoth bunches of grapes from Eschol carried between two spies on their return from Canaan. The world has a right to expect much delicious fruit from Christian lives. Oh, for this abiding power! It requires time. In the morning watch quietly communing with God it may be gained.

"Abide in Me;" there have been moments  
pure  
When I have seen Thy face and felt Thy  
power;  
Then evil lost its grasp, and passion, hushed,  
Owned the divine enchantment of the  
hour."

June 24 — Our Eternal Destiny. Matt. 13: 47-50.

#### DAILY READINGS

Monday. Man made in God's image. Gen. 1: 26, 27.  
Tuesday. The gospel for the sinful. Luke 5: 27-32.  
Wednesday. Life here a preparation. Isa. 38: 1-5; Rom. 2: 6-10.  
Thursday. The earth life a prophecy. 1 Cor. 15: 35-49.  
Friday. The life of heaven. Rev. 21: 1-7.  
Saturday. Our destiny in God. John 39: 11-17.

What can be more appalling to a thoughtful, appreciative soul than the contemplation of his own personal, unalterable destiny in eternity! Wisest of men is he who gives it due consideration. Off the coast of Cornwall, England, is an immense fishing net called the Sean. This draw-net is sometimes a half-mile in length. Like our seines it is leaded below so as to sweep the bottom of the water. At the top are numerous corks which keep its upper edge on the surface. Away out it is carried until it encloses a large portion of the sea. Usually at the close of the day the ends are brought together and it is drawn upon the beach with all it contains. It is claimed that in the time of Christ somewhat similar nets were used and managed in about the same way.

#### SYMBOLS

1. The world is the sea from which the church gathers valuable souls.
2. True Christians are the only successful fishers of men.
3. Good and bad fish represent good and bad people.
4. The final drawing of the net will take place at the end of the world. Those who are fit for heaven will certainly enter. What could be done with the unfit but to cast them away?
5. When the Palestinian fishermen on the Mediterranean shore turned in at sundown and drew the huge net, they fre-

quently found several ungainly sting-rays. The much-dreaded electrical torpedo would also be among them. In revival times the gospel net is apt to gather into the church some who prove unworthy of a place in the kingdom. It is seldom for us to cast them away. But there is One who will judge them accurately.

#### BELL BUOY

Who of us has not heard its solemn warning as the rolling waves caused it to sound?

1. Today, today, rings out over life's stormy ocean. Today's decisions may determine eternal destiny.

2. Now, oh, now, it swells. Now, oh, now, each passing moment you are fixing your changeless condition.

3. How you live, how you live here and now, is deciding how and where you will live forever.

4. Hid with Christ, hid with Christ in God, is the only perfect security.

5. The end will prove, the end will prove, whether Christ has been our destination.

#### TESTINGS

There is in England a machine for testing coin. Into this curious invention sovereigns are thrown in large numbers. Although so numerous, each one is subjected to an unmistakable test. If any one is the least light in weight it is thrown aside, while all those absolutely full weight are placed by themselves. This is a mechanical testing device. There is to be a final weighing of each human individual. Sad, sad indeed will it be for those of whom it must be said, "Thou art weighed in the balances and art found wanting." Not one of us can be full weight without having Christ in our lives. Sin lightens and belittles. Counterfeit Christianity and spurious philanthropy will absolutely pass for naught. Who can stand the great testing time? Only those who have the Christ-spirit. How immeasurably essential is it that each one be found ready when time ends and eternity dawns!

"The abyss is moved; even wrath cries, 'Flee!'  
The light expands, and love cries, 'See  
What God hath here prepared for thee;  
Choose thou thine own eternity.'"

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## General Conference

(Continued from Page 695.)

and that the ministers will be candidates for the position." — *Dr. Cadman.*

— "Every material part of the polity of this great Methodist Church is being attacked, and this whirlwind has grown to a tornado." — *A. E. Swisher.*

— "With all my soul I love the Methodist Episcopal Church. I glory in her success, and I believe her future will far eclipse the past." — *Bishop McCabe.*

— "I regard the action of the removal of the time limit as a calamity to the church. It marks the beginning of disintegration." — *Bishop Merrill.*

— "At the call of the chair I will make an infallible statement as to what was done." — *Dr. Buckley.*

— "This body is always ready to hear an infallible statement from Dr. Buckley." — *Bishop Walden.*

— "Neither race, color nor previous condition shall interfere with the rights of any man." — *R. E. Pattison.*

— "Less surplice, less ritualism, less of the things of this world, and more of the glory of God." — *J. B. Gray.*

— "I believe that this country will live to afford civil liberty to races yet uncivilized." — *Congressman Dolliver.*

— "I really believe that a man is a man no matter how he dresses or what the color of his skin is." — *J. M. Buckley.*

— "The great trouble with our Methodist institutions today is that we have too many in authority." — *F. A. Arter.*

— "I have practiced law for twenty-five years, and I have always found that every case has two sides to it." — *W. L. Woodcock.*

— "I have known the time when we had to go out on the highways and teach our schools under shade trees." — *H. W. Key.*

— "There never has been an hour in the Christian era when the spirit of Christ filled the hearts of more men than it does today." — *Dolliver.*

— "There never has been a time when a dollar stood for as little by itself and when a man stood for as much by himself as today." — *Dolliver.*

— "From our experience we have gained greater moral credit, a better political atmosphere, and new national responsibilities." — *Dolliver.*

— "The secretary can only afford to furnish a voice; he cannot furnish ears, and we must have quiet." — *Bishop Walden.*

— "We are here today to elect secretaries — not white men, nor colored men, nor red men, but men who will administer the office." — *R. E. Pattison.*

— "A Methodist knows he has religion, but is afraid he will lose it; while the Presbyterian knows that he cannot lose it, but is afraid he has not found it." — *Dr. George Bridgman, introducing the Presbyterian fraternal delegate.*

— "There is no place in the world where there is so much needed a constant attention and supervision of a Bishop as in our Eastern Asiatic field." — *Dr. A. B. Leonard.*

— "He who reads an ancient creed simply in the light of the present, is sure to misunderstand it." — *Dr. Samuel J. Nicolls.*

— "The removal of the time limit has not been demanded by the people at large. It is a clamor that has come from the pastors of city churches." — *Judge J. T. Murray.*

— "Is Dr. Buckley elected?" asked a delegate.

— "I don't think he is elected, I think he is fore-ordained," replied Bishop Fowler.

This happened during the elections.

— "There is not a school in the South that colored men can attend that will amount to anything if you take away our Freedmen's schools." — *H. W. Key.*

— "These men who are trying to smash our action of the other day are trying to do it because they are afraid that a colored man is going to be elected general secretary." — *W. H. Crawford.*

— "There is no problem in the national life

of America today which equals the problems of nine millions of colored people in our Southern region." — *Dr. Cadman.*

## Conference Personals

— Rev. J. N. Moore, D. D., superintendent of City Missions and Bible Training School, Kansas City, Mo., is a visitor.

— Dr. W. P. George, pastor of the Westminster Presbyterian Church, Kansas City, Mo., was among the visitors a few days ago. Dr. George is a located Methodist pastor. He has been preaching for the Presbyterians in Kansas City for six or seven years, but it is rumored that he will return to the Methodist fold and take a prominent Western pulpit.

— Rev. S. Betts, of Kansas City, Kansas, is one of the interested visitors. He is superintendent of Bethany Hospital in that city, and enjoys the honor of having placed that institution on a solid financial foundation. He has recently secured \$60,000 for new buildings and a large amount for endowment.

— Rev. L. K. Billingsley, of Jefferson, Iowa, formerly presiding elder of Topeka District, is among the visitors. He has just completed a new church.

## Notes and Comments

— Who wants the General Conference for the next time?

— The applause of the gallery was a prominent feature.

— It is generally conceded that the Conference did some very unexpected things.

— The Clafin Jubilee singers have entertained the people of Chicago with a number of concerts.

— The meek-looking man is sometimes the biggest schemer of the lot — in his own peculiar way.

— A most delightful sense of relief thrilled the Conference when the election of two new Bishops was announced.

— Drs. Parker and Warne were elected Missionary Bishops at one bound. That was the way to do it.

— The consecration of the Bishops at the Auditorium on Sunday afternoon was a most impressive ceremony.

— A number of weary committeemen are inexpressibly glad the General Conference comes only once every four years.

— The attendance of delegates was large up to the time of adjournment. There was less of running home than was expected.

— The new Bishops — Drs. Moore and Hamilton — received clouds of congratulatory telegrams from all parts of the country.

— The fraternal address of Dr. Nicolls was a model in two respects — it omitted the usual appalling array of statistics, and was reasonably brief.

— An usher sounds a large bell in the rotunda as a warning to delegates that recess is over and that school is about to begin.

— A large number participated in the reception tendered by the Grand Army and the trip to Northwestern University, Saturday afternoon.

— Presiding over a General Conference near the close of the session is a most excellent means of grace. It tests the temper and patience to the utmost.

— Some people are predicting that four years hence there will be reform in another direction — that of trying to rectify the evil effects of present legislation.

— Dr. James Boyd Brady of Worcester, Mass., was chosen to deliver the annual Memorial address at Grant monument, Lincoln Park, last Sunday afternoon.

— The man who had to write his speech was at a great disadvantage. He had to run the risk of having something stale on hand by the time he got the floor.

— Mr. H. P. Coats, of South America, addressed an informal meeting held in the headquarters of the W. F. M. S. in the Auditorium on Monday afternoon.

— Dr. Filben, chairman of the California committee on promotion of the International Epworth League, deferred stereopticon exhibitions of the wonders of the West until after Conference.

— The moment a preacher is attacked with that dreadful disease known as "itch for office" he finds himself caught in a maelstrom of clashing ambitions and crossed purposes that will wreck his religious experience if he is not exceedingly careful.

— The Conference affords the high-priced pastors a most excellent opportunity to trade jobs. It is a very easy matter to consult the Bishops and fix the exchange up in good shape so the deal can be closed by a word. Next to being a candidate for a General Conference office the most delightful thing in life is to be prize pastor with a large amount of dignity and standing to maintain.

— On two occasions a call was made for a vote by orders, and it failed as it deserved

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to fail. The two orders seem determined to have as little as possible of the "order line" in the Conference.

— The gavel presented by Dr. T. H. Hagerty early in the session, was, by resolution, turned over to John Bentley, of New York city, a trustee of John St. Church, to be kept as treasure in that church.

— Mrs. John Farson gave an informal reception to the ladies attending the Conference, at her home in Oak Park, on Saturday afternoon. She was assisted by the wives of a number of the leading delegates.

— Toward the close of the session the delegates showed a great deal of restlessness and uneasiness. They were impatient of anything that hindered the speedy disposal of matters that came before the body for consideration.

— The rather sermonic fraternal address of Dr. Nicolls of the Presbyterian General Assembly was an inspiration and a tonic. It rested the Conference after the intense struggle over the removal of the time limit, and aroused many hearty "amen" responses.

— A significant thing about the consideration of the organic law in the Annual Conferences is that the laymen will not have the same voice in the matter that they had in the General Conference. It will be absolutely at the mercy of the preachers.

— Ira S. Locke, of Portland, Maine, was honored in a most pronounced way one day. He was asked by a Chicago pastor in search of a supply to preach. "I am not a preacher. I have no license." "Yes, but you are a lawyer, and you can talk." In spite of the compliment the delegate from Maine persisted in declining.

— Rev. A. R. Rich, of Erie Conference, objected to the admission of women to the Electoral Conferences for fear the pastors would pack those Conferences with their wives, and thus be able to control the election of lay delegates to the General Conference. This, of course, would depend upon how many wives the pastors had.

— When one of the fraternal delegates from one of the colored churches was reading his address, some one on the floor of the Conference thought him unusually lengthy and called, "Time!" It was a shocking instance of bad manners. Later the colored brother closed by saying that as the address was to be printed he would not take any more of the time of the Conference by finishing it.

— A laughable thing occurred just after the election of the two new general superintendents. Some brother on the platform attempted to start "Praise God from whom all blessings flow," but struck the wrong pitch. Several tried to join in, but had to give it up. Before this very appropriate hymn could be started aright the Bishop had set the legislative mill to grinding, and then there was no more chance for sentiment.

— A leading delegate became very weary and sleepy while a long-drawn-out debate was in progress, and tried to settle down in his seat and take a little nap, à la economical traveler in a chair car. "Say, why don't you take off your shoes?" — "Huh?" "Take off your shoes and stay awhile." He roused up and rubbed his eyes. Then he settled down again. More unfeeling remarks were made, and then the leading delegate sat bolt upright and battled heroically with old Morpheus until the time of adjournment. It is a dreadful thing to be sleepy when a wearisome debate is in progress.

— Dr. Filben and his associates who are working up the International League convention for San Francisco are using new and impressing methods of promotion,

One day they sent each member a little buttonhole adornment of evergreen from some of the tall trees of California, with ribbon attached bearing the words, "California, 1901," with the request to wear it that day. A large number did so. One afternoon a reception was given to the delegates at the Victoria Hotel, at which they were treated to California cherries and lemonade. Dr. Filben says the convention will not need any booming; it is booming itself. Exactly. Anything would boom itself with a typical Westerner like Dr. Filben managing things.

— A clever courtesy was shown to Dr. Lanahan on Thursday. At the expense of considerable strength he took part in a debate, and during his speech told how he had been suffering physically and how hard it was for him to speak. He was interrupted repeatedly, and was not able to finish his talk within the limit. A motion was made that his time be extended. Dr. Cadman had gained the floor, but cheerfully yielded in favor of the patriarch of

the Conference. Thereupon Dr. Lanahan arose and in his most stentorian voice said: "I am indeed under great obligations to this Conference for the courtesy it has shown me, and as an evidence of my appreciation I will try to do something for your relief by moving the previous question." The Conference enjoyed a good long laugh and then went on with business.

### Side Glances

The committee on Federation with the Methodist Episcopal Church, South, has made its report, which will be acted upon later. There are many difficulties in the way of a genuine reunion. However, the committee makes some good recommendations. Co-operative administration in the mission-fields is one of the first matters mentioned. It is merely commended for consideration. Positive recommendations are made in favor of a common catechism, a common hymn-book, and a common or-

(Continued on Page 700.)

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## THE CONFERENCES

## NEW ENGLAND CONFERENCE

## Boston District

*St. John's, South Boston.*—The new Conference year brought with it to this people a genuine surprise in the change of pastors, but the welcome to the new pastor, Rev. F. H. Knight, Ph. D., is none the less cordial and heartfelt. A large number of the members and friends greeted him and his wife on the occasion of a reception given to them on May 3 by the official board and Ladies' Circle. Mr. J. W. Young was master of ceremonies, and appropriately welcomed the pastor and his wife. The clergymen of this section of the city were present in good numbers, and Rev. A. E. George, of the Protestant Episcopal Church, voiced their greeting. Other pastors and friends from suburban districts were present and spoke. Dr. Knight won many friends in his responses, as did Mrs. Knight in her acceptance of the floral offering of the ladies. The handshaking and serving of refreshments broke the formalities of the evening. All lines of work are in a prosperous condition, the congregations are reasonably large, and the men's class in the Sunday-school is growing in interest as it discusses, under the guidance of the pastor, "living topics." The babies of the church, the little "Light Bearers," are looking forward to their annual party.

*Jamaica Plain, St. Andrew's.*—On the first Sunday in May, the pastor, Rev. H. P. Rankin, received 4 persons into the church—3 by letter and 1 on probation. May 7 the Boys' Club gave a debate and entertainment in the church. A large audience was present. Hon. E. H. Dunn presided, and Messrs. Geo. E. Atwood, Curtis G. Metzler, and Rev. C. H. Stackpole acted as judges on debate. The Faulkner Boys' Double Quartet furnished music. The affair was most entertaining and enjoyable. The Boys' Club is flourishing. W.

*Worcester Ministers' Meeting.*—At the recent annual gathering Rev. Alex. Dight, of Webster, was elected president; Rev. A. M. Osgood, of Clinton, vice-president; and Rev. H. H. Paine, of Laurel St., secretary and treasurer. The executive committee will consist of Revs. Geo. W. King, of Trinity, J. H. Humphrey, of Cherry Valley, Geo. E. Sanderson, of Coral St., L. H. Taylor, of Zion, C. A. Cederberg, of Thomas St., and Christian Peterson, of the Norwegian and Danish Church. The meeting was at Trinity, whose ladies furnished dinner. The discussion was on, "What are the greatest hindrance and help to the church today?" How happy we should be if the speakers had only settled the question!

*Grace.*—Pastor Brady has been absent in Chicago where he preached on two Sundays at the Clark St. Church. Dr. John G. Galbraith, of Bromfield St., Boston, preached before Post 10, G. A. R., with allied societies, Memorial Sunday.

*Trinity.*—Dr. King is enthusing his people over gifts to starving India. Under the lead of Trinity people, the Chinamen of Worcester have contributed above \$100 to this object. This is the season of strawberry festivals, and this as well as all the other local churches is eating its portion of the luscious fruit. Lately this church has been opened several times for public meetings on the temperance question.

*Laurel St.*—This church sent a large delegation, including minister and wife, to help Clinton celebrate the League anniversary. Here between eight and nine dollars have been raised for the famine fund. Laurel and Webster Square are talking of joining forces in a Sunday-school picnic when the weather is considerably warmer than it is now.

*Webster Square.*—Pastor Kingsbury is interesting himself in the physical as well as the spiritual welfare of his young people, whom he is organizing for regular gymnastic work.

*Coral St.*—A banquet has been given to the young people of the Sunday-school, which was a very successful affair, as are all of the plans projected here. Pastor Sanderson, on his layman's day, was fortunate in securing as speakers Messrs. Wm. Woodward and Roger F. Upham, each one a leading man in his respective Congregational and Baptist denomination.

*Thomas St.*—Arrangements are in progress

for the holding of the next Social Union here, June 11.

*Zion M. E. Church* is about moving from the old-time Exchange St. quarters to more commodious surroundings on Belmont St. The N. E. Annual Conference convenes here June 6, Bishop Hood presiding.

*North Grafton.*—Not a little pleasure is felt here over the fact that Grace Hadley, a devoted worker in the local church, has been appointed valedictorian of her class in the Worcester Classical High School. She will go to Wellesley or Mt. Holyoke.

*Personals.*—Expressions of sympathy for Rev. V. M. Simons are numerous on account of the death of his wife, May 15. For many years she was his companion in the itinerancy, and life to him will be lonely indeed.

"Bishop" Alonzo Sanderson is not averse to receiving congratulations over the appointment of his son, Hon. Howard Sanderson, to the post-mastership of Lynn.

Worcester County people are recalling with pardonable pride that Bishop David H. Moore is of local origin, since his grandfather was a migrant from Boylston in the early part of the century, transmitting to his son and grandson the admirable qualities that have so justly carried the latter to distinction. QUIS.

## Cambridge District

*Saxonville.*—Wednesday evening, May 9, a very pleasant reception was given to the new pastor, Rev. B. J. Johnston, and his wife. The Epworth League took charge of arrangements, changing the vestry into an inviting reception-room by the aid of decorations of flowers and the League colors, and later serving cake and cocoa. A little Junior presented Mrs. Johnston with a bouquet, and the president of the League, in a few fitting words, expressed the welcome of the people, after which Rev. Arthur Titcomb, pastor of the Congregational Church, and Rev. Leo Nies, pastor of the Methodist Episcopal Church at South Framingham, extended a cordial welcome to Mr. Johnston. Mr. Johnston appropriately responded to these greetings. The evening closed with an informal social hour.

## Lynn District

*Malden, Centre Church.*—The Malden-Medford Circuit of the Epworth League held a union service in this church on the afternoon of Epworth League anniversary Sunday. A song service was conducted by Carey R. Chester, assisted by the Centre Church Sunday-school orchestra, and Miss Ora Fowler and Miss Cora Nash as soloists. The address was delivered by Mr. Geo. W. Penniman. Among the others who took part in the service were Rev. Charles S. McFarland, Ph. D., and Rev. J. H. Stubbs. An impressive consecration service was conducted by Rev. O. W. Scott.

*Maplewood.*—The Ladies' Society, with all the departments of the church, tendered a reception to their new pastor, Rev. O. W. Scott, his wife and son, Mr. Arthur Scott, in the vestry, May 10. The room was prettily decorated with potted plants and cut flowers and brilliantly illuminated with lights. The receiving party were assisted by Rev. Fred H. Towns, and the guests included Mayor and Mrs. Dean. Clergymen of Maplewood and other parts of the city were presented by the ushers, Miss Laura Gibbs, Messrs. Harry Bacon, B. D. Arms and Frank Kimball. The reception was held until 8.30 o'clock, when the assemblage was called to order by Mrs. U. B.

Campbell, president of the ladies' society. Toasts were responded to by Moses Holbrook, J. N. Moore, B. D. Arms, Miss Laura Gibbs, Miss Ora Fowler and Mrs. U. B. Campbell. Mayor Dean welcomed Mr. Scott and family to the city in a neat speech. Among the other speakers were Revs. J. P. Kennedy, Belmont M. E. Church; C. S. McFarland, Maplewood Congregational; A. A. Bennett, Maplewood Baptist; S. G. Speare, Second Universalist; E. Stuart Best, Linden Methodist; J. H. Stubbs, Faulkner Methodist; Rev. and Mrs. Scott. Miss Rubie Montgomery rendered several pleasing solos, after which refreshments were served by the young people of the church. Sunday evening, May 6, Mrs. Scott gave her "impressions" of the Ecumenical Missionary Conference before a large audience. The address was comprehensive, interesting, and helpful. W.

## Springfield District

All correspondence for Springfield District should now again be directed to Rev. A. H. Herrick, Chicopee Falls, who is the regular correspondent.

*Westfield.*—The pastor, Rev. Dr. J. D. Pickles, preached before the local post of the Grand Army, Sunday, May 27, and delivered an address on Memorial Day at the unveiling of a soldiers' monument at the cemetery. The work opens splendidly. There is promise of a very fruitful year.

*Feeding Hills.*—At the recent session of the New England Conference Rev. H. G. Buckingham was appointed to care for this charge in addition to his work at Mittineague. After a lapse of nearly a year the regular services have been resumed. The new church is progressing quite satisfactorily, and when completed is to be a gem of beauty and convenience. The preaching service is now held in the town hall. The people are full of delightful anticipations for the future.

*Holyoke Highlands.*—On the morning of May 6 the pastor, Rev. O. R. Miller, received 15 into full connection from probation, 2 on probation, and 2 by letter. The pledges toward the church debt which were secured prior to April 1 are now nearly all paid.

*South Hadley Falls.*—At the communion service of May 6 the pastor, Rev. John Mason, received 3 persons by letter, 1 on probation, and 4 into full connection from probation. The relations of pastor and people are very happy.

*Wilbraham Academy.*—Prof. C. T. Winchester, of Wesleyan University, delivered a lecture on "The Lake School of Poets," in Fisk Hall, Monday evening, May 14.

*Colrain.*—The Greenfield group of the Epworth League held its meeting here, May 17. Sessions were held in the morning, afternoon and evening. The address of welcome was given by Allen F. Smith. There were many reports and papers. Revs. E. V. Hinchliffe, H. S. Dow, L. I. Holway, John D. Pickles, and D. B. Wyman made addresses. The officers elected are as follows: President, Rev. John Wriston, Charlemont; vice-president, Mrs. F. A. Walker, Shelburne Falls; secretary, Mrs. Charles Cook, Conway; treasurer, Charles Snow, Conway; executive committee, Mrs. A. S. Smith, Colrain, Rev. H. S. Dow, Shelburne Falls, Rev. D. B. Wyman, Leyden.

*Personal.*—The brethren are returning from the General Conference. Dr. J. O. Knowles has

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already reached home, and is pushing the work of his quarterly conferences. E.

## MAINE CONFERENCE

### Lewiston District

**South Paris.**—Rev. A. W. Pottle writes that in all his ministry he has never received a more cordial reception. Large numbers came to the vestries, and the affair was most happily conceived and finely carried out. The outlook for the year is very hopeful.

**Cumberland and Falmouth.**—Rev. E. W. Ken- nison and wife received a most hearty recep- tion. On a rainy night nearly one hundred came to the hall in Falmouth. Mrs. Lowe and Mrs. Sargent assisted in receiving. There was music, both vocal and instrumental; and ice cream and cake were served. The whole affair was ex- ceedingly enjoyable.

**Norway.**—Rev. B. F. Fickett and wife are pleased with their new appointment and are taking hold of the work with their accustomed zeal and courage. Look out for new subscribers to ZION'S HERALD! A. S. L.

## N. E. SOUTHERN CONFERENCE

### New Bedford District

**Fall River, Quarry Street.**—The pastor, Rev. E. F. Studley, has organized a young men's club with a membership of 21. The object is to aid in the general church work and as a social and mutual improvement society.

**New Bedford, Social Union.**—The annual meeting was held with the County St. Church, May 14. After a sumptuous banquet, Mr. Lot B. Bates, the president, called the meeting to order. Reports showed that the work of the year had been most gratifying. The treasurer reported \$36 in the treasury. Rev. J. H. Buckey, the new pastor at County St., was introduced, and in response to the president made a felicitous and comprehensive speech on Methodism and its social life. The officers for the year are: President, Robert F. Raymond; vice-president, H. T. Borden, A. H. Burt; corresponding secretary, Mrs. R. F. Raymond; recording secretary, Charles E. Vaughn; treasurer, Mrs. H. K. Nye.

**New Bedford, Epworth League Union.**—The Leagues of the city and vicinity, with the Christian Endeavor Societies, as invited guests, celebrated the anniversary of the organization of the Epworth League by a union mass meeting in Y. M. C. A. Hall, Sunday, May 13. The Y. M. C. A. orchestra furnished music. Rev. John H. Buckey presided. Scriptures were read by Rev. S. E. Ellis, of Fairhaven; prayer was offered by Rev. Eben Tirrell; the address was delivered by Rev. E. F. Studley, of Fall River. The many excellent points were aptly and originally illustrated and enforced. The Leagues generally throughout the city used the regular anniversary program for the evening.

**Marion.**—Rev. Arthur H. Scudder, the new pastor, has entered heartily upon his work and is winning his way to the hearts of the people. Large congregations greet him at the preaching services.

**Wareham.**—In addition to his many other duties as pastor of two churches and much out- lying district, Rev. W. H. Butler conducts a singing school in the church vestry.

**Fairhaven.**—At the May communion 2 were baptized and 5 (men) admitted into full membership from probation; 4 persons were received by certificate. At the anniversary exercises of the Epworth League, ten Juniors were graduat- ed, eight as active and two as associate mem-

bers. Of the eight active six were already mem- bers of the church. The Junior League, under the direction of Miss L. Fannie Winchester, is a strong feature of the church work. The young people's class, which meets at the parsonage, averaged 26 for the last quarter.

**Westport Point.**—The Borden Local Union of Young People's Societies held its quarterly meeting with this church, May 9. The general subject was "Missions." Dr. Barton, of Boston, a former missionary, and Rev. E. B. Stiles, a former missionary of India, were among the speakers. Rev. John Thompson is entering upon his fourth year of faithful, earnest service with this church.

**Nantucket.**—The members and congregation of this historic church united in giving a wel- come to their new pastor, Rev. J. O. Rutter, Wednesday evening, May 2. The vestry was prettily decorated with flags, bunting and flowers. The official board, Sunday-school, Ep- worth League and ladies' societies presented greetings through their officers. The choir voiced their welcome in song. The pastor of the First Baptist Church being sick, and the pastor of the People's Church away from the island, they could not be present, but sent let- ters of welcome. Rev. Mr. Meyer of the Unitar- ian Church greeted the pastor in well-chosen words. Mr. Allen Coffin, in behalf of the com- munity, gave the pastor a warm welcome. In- strumental selections with music by the choir were interspersed throughout the exercises. Mr. Rutter responded to the many expressions of cordial greeting, pledging his co-operation in every good work. After the congratulations, cake and coffee were served. Mr. Rutter has made a very favorable impression by his ear- nest, genial spirit, and all indications point to a year of temporal and spiritual prosperity.

**South Carver.**—A May-basket, representing about \$20 in value, was left at the parsonage door on May 12. Soon after, nearly one hundred parishioners were gathered together by the pas- tor, Rev. E. G. Babcock. The evening was an enjoyable one. L. S.

### Brockton and Vicinity

**Hull.**—Rev. J. S. Bridgford is finding a warm welcome. Mrs. Bridgford is improving in health. The parsonage committee has expend- ed quite a sum of money on furniture.

**Campello.**—The Brockton and Vicinity Ep- worth League Union held its spring meeting with this church, May 13. Rev. H. B. Cady gave a stereopticon lecture on "An Evening in Venice." Mr. E. W. Thomas was re-elected president. At the close of the lecture the audi- ence adjourned to the beautiful vestry when they were entertained by the fine singing of a chorus of fourteen young ladies. A social hour was enjoyed, during which refreshments were served.

**East Bridgewater.**—The ladies of this church have completely renovated the parsonage at an expense of \$90, all of which is paid.

**League Anniversary.**—Campello, Brockton Central, East Weymouth, Rockland, Hatherly, Whitman, and we suppose other churches, cele- brated the eleventh anniversary. The exercise sent out by the League authorities was a splen- did one, and when intelligently rendered was a success.

**Whitman.**—Sunday, April 29, was a great day. Rev. C. W. Gallagher, D. D., associate principal of Lasell Seminary, preached in the morning on "What is Your Life?" and in the evening lectured on "The English Bible and English Civilization." Lasell is to be felicitated upon having such a scholarly gentleman as Dr. Galla- gher added to its splendid corps of teachers.

**East Weymouth.**—Rev. J. H. Allen and family find a happy home here. Mr. Allen's cultured and spiritual sermons are making a fine impres- sion. Enthusiastic mention is made of the ser- mon preached on Epworth League day.

**East Braintree.**—The Epworth League anni- versary was observed by the Miller Chapter, Sunday evening, May 13. The program pre- pared by General Secretary Thirkield was used and enjoyed. The address was delivered by the pastor's son, Mr. Albert F. Kirkby, of Roxbury.

**Rockland, Hatherly Church.**—The Brockton Times of May 17 contains the following item: "The eighth anniversary of Woodward chapter was the occasion of a large gathering of mem- bers of the Epworth League in this vicinity at Hatherly Church last night. Delegations were

present from the East Weymouth, Braintree, Hingham, Hanover, West Abington and Whit- man Leagues. The pulpit was prettily deco- rated with flowers, and a large portrait of Rev. W. D. Woodward, a former pastor of the church, for whom the organization was named, was displayed. Mr. Simpson welcomed the guests, and introduced as the speaker of the evening Rev. George E. Brightman, of Whitman, who gave an able address on 'Twentieth Century Leaguers.' Selections were rendered by a quar- tet composed of F. W. McConney, William Mose- ley, Joseph Moseley and Arthur Tirrell. The exercises closed with benediction by Mr. Bright- man. A social hour followed, with music and refreshments."

**Brockton, Central.**—The Methodist church property has been sold to Mr. George Knight, of Brockton. The trustees were considerably em- barrassed by the failure of Mr. Geo. O. Jenkins, of Whitman, to purchase the property. The present sale, however, will enable them to pro- ceed as contemplated. After plans have been perfected a new church building will be erected on the properties recently acquired on West Elm St. Rev. M. S. Kaufman, Ph. D., is just the leader needed at this important juncture in the history of old Central.

**Personal.**—Prof. Dallas L. Sharpe, of Boston University, on the evening of May 22, delivered an address at the First Congregational Church, Abington, on "The Young Man of Today." G. E. B.

### Norwich District

**Versailles.**—This promising field is under the pastoral charge of Rev. H. E. Murkett, and pastor and people are happy in their new rela- tions. The first quarterly conference was made the occasion of an informal reception. Presid- ing Elder Bates filled all hearts with good cheer by his timely and earnest address. The ladies furnished refreshments, and a very pleasant and profitable evening was greatly enjoyed. The Y. P. S. C. E.—seniors and juniors—are alive and active in spiritual work.

**Personals.**—It affords us great pleasure to be able to report the return to health and strength of Rev. Richard Povey, of New London. On two Sundays in May he supplied the pulpit at Hazardville and one Sunday at Rockville, preaching with much of his accustomed force and vigor.

Mr. J. R. D. Oldham, the popular principal of the Moosup schools, and son of Rev. John Old- ham of Moosup, has been licensed to preach, and supplied the pulpit at Danielson, May 20, with very great acceptability. SCRIPTUM.

## IF YOU HAVE Rheumatism

and drugs and doctors fail to cure you write to me, and I will send you free a trial package of a simple remedy, which cured me and thousands of others, among them cases of over 50 years' standing. This is no humbug or deception but an honest remedy that you can test without spending a cent. It recently cured a lady who had been an invalid for 32 years. Address JOHN A. SMITH, 601 Germania Bldg., Milwaukee, Wis.

## R.I.P.A.N.S

If your food on your stomach grows sour  
Don't suffer for one single hour;  
It is wrong to delay—  
Better purchase today  
Ripans Tabules—they're nature's right  
bower.

WANTED.—A case of bad health that R.I.P.A.N.S. will not benefit. They banish pain and prolong life. One gives relief. Note the word R.I.P.A.N.S. on the package and accept no substitute. R.I.P.A.N.S. 10 for 5 cents, may be had at any drug store. Ten samples and one thousand testimonials will be mailed to any address for 5 cents, forwarded to the Ripans Chemical Co., No. 10 Spruce St., New York.

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Purifies as well as beautifies the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth Patches, Rash, and Skin diseases, and every blemish on beauty, and defies detection. It has stood the test of 40 years, and is so harmless we invite it to be sure it is properly made. Accept no counterfeit of similar name. Dr. L. A. Sayre, mid to a lady of the haut-ton (a patient): "As you ladies will use them, I recommend 'Gouraud's Cream' as the least harmful of all the skin preparations." For sale by all Druggists and Fancy Goods Dealers in the U. S., Canada, and Europe.

FRED. T. HOPKINS, Prop'r, Great Jones St., N. Y.



## General Conference

[Continued from Page 697.]

der of worship. Other branches of Methodism are invited to co-operate in this undertaking. A recommendation is made to the effect that neither branch shall enter a field already occupied by the other. In the matter of the transfer of ministers, action is recommended whereby a minister may be transferred from one branch to the other without the need of a formal recognition of his orders. In connection with this report it may be timely to say that a memorial from the Austin Conference urges our church to take no backward step in the matter of federation. This is understood to mean the abandonment of fields already occupied by our church. This is a big question. The least that the present General Conference can do is to grant the suggestion of the commission and continue that body in power for the further study of the various phases of the question yet to be settled.

"Out of sight, out of mind," is a well-worn saying familiar alike to young and old, which found ample illustration in the repeated efforts to find time for a memorial service in honor of the distinguished officers of the General Conference who have been called home during the past quadrennium. In the intense activity of the Conference it was difficult to get a hearing, so becoming arrangements could be made for the services. At length the time was fixed for Monday night, May 21, in Studebaker Hall, and a special session was held for the purpose. Bishop Bowman presided. The memorials were read as follows: "Bishop John Philip Newman," by Bishop Hurst; "Rev. Alpha J. Kynett, D. D.," by Rev. George Elliott; "Rev. Charles H. Payne, D. D.," by Rev. W. V. Kelley, D. D.; "Rev. F. L. Nagler," by Rev. Dr. A. J. Nast. These honored dead were vital factors of the last General Conference, and those who were present then cannot help but miss them from the present session. In all probability by the time another quadrennium rolls around there will be another list of names of those who have been called to their everlasting reward. Memorial exercises at a General Conference perform the double service of honoring the memory of

those who have passed away, and of warning the living that they, too, will ere long be numbered among the dead.

During the discussion of the time limit question much was said about the relative degree of piety in the city and the country. Dr. Upham said some of the speakers seemed to think that all of the entirely sanctified people lived in the smaller churches and that the city people were hopelessly under the influence of depravity. He most vigorously refuted such opinions and was loudly applauded for his sentiments. And just in connection with this phase of the subject it may be remarked that neither city nor country Methodists can claim a superior degree of piety. Varying degrees of spiritual life will be found in both localities, but the manifestations of a more intense form of religious life will differ. There is a tendency in some country sections to place undue stress upon an exhibition of the emotions as indisputable evidence of a deep and abiding spirituality, while in the city more stress is apt to be placed upon a settled principle, which is not necessarily independent of emotion. The Methodist who expresses himself in "hallelujahs" and "amens" excessively is in danger of being tempted to judge another unscripturally if he fails to make the same kind of a demonstration. Likewise the quiet brother of blameless life is in danger of having his sense of dignity and propriety shocked by the expressions of the emotional brother. And yet each may be serving God up to the full measure of his light. In conclusion, we must remember that all have not the same degree of light on these subjects, nor do we receive it at the same angle; neither have we all the same capacities. And be it affectionately remembered that it is always dangerous to measure another by our own little personal yardstick of human understanding.

It was eminently fitting for a well-known delegate to utter a protest against the use of the expression that some of the officials would be "punished by being sent back to the pastorate." Why use the words, "back to the pastorate," as if the pastoral office were a degree lower than a General Conference office? The pulpit is the great cornerstone of the cathedral of Methodism, and all offices, from district committeeman to Bishop, are auxiliary thereto. Away with this nonsense about "rising above the pastorate!" A leading Mormon preacher has made his name famous all through the land as a statesman, editor and business man, but in all of his dealings he never forgot that, according to his view of the truth, he was first of all a priest of the most high God. Cardinal Richelieu was a statesman who made himself felt in French politics, but he never forgot that he was a priest, and that all other employments were merely incidental to that great office. The Jesuit priest under the mysterious inspiration of the Black Pope has influenced all phases of political and social life and is still thus engaged, but never once does he forget his vows as a priest. In the providence of God a Methodist pastor may be called to a special service, but he must never forget that, whether he be editor, or secretary, or the manager of great business enterprises for the church, he is first of all a minister of the Lord Jesus Christ, a prophet of the Most High God, and that the pulpit is his throne.

Dr. Louis Albert Banks, of Cleveland, formerly of Boston, now of national fame as a writer, is one of the few Methodist preachers who have made a conspicuous success of literature. He has produced a vast amount of reading matter on religious

themes and his productions have found ready sale, not only among readers in his own denomination, but among people of all denominations. Of the great assortment of his writings, his sermons have sold the best, over three hundred thousand volumes having been disposed of up to date. In the face of this success, which many men would consider a supreme end of life, Dr. Banks bears testimony that the greatest joy of his life is soul-saving. This he did to the writer during a chat at Conference. In view of the well-nigh innumerable temptations to the pastor to "rise" by lecturing or engaging in literary work to the neglect of his more sacred pastoral duties, the testimony of Dr. Banks comes with peculiar force. The supreme mission of a Methodist preacher is to spend and be spent in soul-saving work. Happy is the man who can spurn all allurements to turn aside into green pastures by the wayside for the sake of fame or gain! To do so incidentally is a different thing. It is quite possible to be a successful author or lecturer and a soul-saver, but like official position such things are merely auxiliary to the main business of bringing men to accept Christ. Surely if the joy of the Lord is the strength of the individual believer, the joy of soul-saving is the supreme strength of the pastor.

A word of commendation is due those who have had the labor and responsibility of providing for the comfort and entertainment of the Conference. They have been faithful in every respect. Words of praise are heard on all sides. It has been no easy task to look after the multitude of details incidental to a gathering as large as this Conference, and yet seemingly nothing has been overlooked. The special lectures and musical entertainments were of high rank. Bishop Hartzell on "The Briton and the Boer," Mrs. Booth on "Our Country's Prisoners," and Congressman Dolliver on "The Nation of America," were intellectual treats

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well worth the price of admission charged. The oratorio, "Elijah," by the Apollo Club, enjoyed a large audience. The production was well rendered and elicited considerable applause. Thus the delegates were enabled to enjoy some really good things in their moments of relaxation from the work of the Conference.

## CHURCH REGISTER

### HERALD CALENDAR

New Bedford Dist. Mtg. of W. H. M. S. at Bourne, June 7  
Norwich Dist. Min. Asso. at Mystic, Conn., June 11, 12  
New Bedford Dist. Min. Asso. at Middleboro, June 11, 12

**BOSTON PREACHERS' MEETING.** — Rev. W. T. Perrin, D. D., Geo. F. Washburn, R. F. Raymond and President A. W. Harris will speak upon the work of the General Conference, Monday, June 4.

### For Over Fifty Years

**MRS. WINSLOW'S SOOTHING SYRUP** has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

**PRIEST CONATY AND THE CONGREGATIONAL CLUB.** — "Does the religion he represents (Romanism) develop manhood?" is the question to be answered by Justin D. Fulton, D. D., at Berkeley Temple, Sunday afternoon, at 2.30. Miss Agnes Shaw, the celebrated soloist, will sing. All invited, especially Roman Catholics.

**HEDDING OPENING.** — Thursday, June 14, the Woman's Home Missionary Society will open the season with a Conference board meeting at 9.30 a. m., and a Dover District meeting at 1.30 p. m. Miss Chapman, Dr. I. E. Chase, and others are expected to speak. Public invited. Basket lunch.

**W. F. M. S.** — The Springfield District Association of the Woman's Foreign Missionary Society will hold a quarterly meeting at Easthampton, Wednesday, June 6. All the auxiliaries are urged to have their reports ready for the morning session. Mrs. Clapp, of Greenfield, will

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Toilet Sets, recently landed from Staffordshire; new and beautiful designs, with kittens, rosebuds, dolls, etc.

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All values, from the ordinary to the expensive decorations.

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Comfort, rest and beauty. Truly "No place like home" when this is there. Dance the Babies, read, rest, swing yourself to sleep. Awful, awful nice! Cheap too! Tell you all about it and how to get one Free! Send your name today to

**The S. F. GARDNER CO.,**  
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give a paper on "Educational Work in South Africa." Also there will be an address by Miss Clara Cushman. A memorial service for Mrs. Electa Miller Stone will be held. Lunch served at noon. Sessions at 10 and 2.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

### Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Hall's Family Pills are the best.

### Marriages

**BUTMAN — TALBOT** — In Southbridge, May 6, by Rev. C. H. Hanford, Lucian G. Butman and Jennie M. Talbot, both of Southbridge.

**PARSONS — HOLMES** — In Essex, Mass., May 16, by Rev. Joseph Simpson, M. D., Solomon A. Parsons, of Manchester, and Ruhamah M. Holmes, of Essex.

**LEVE — SMITH** — In Roxbury, May 14, at the home of the bride, 35 Catawba St., by Rev. John R. Cushing, of Cohituate, Charles Leve, of Jamaica Plain, and Maude E. Smith.

**HILTZ — HEINE** — In Roxbury, May 23, by Rev. Seth C. Cary, Horace W. Hiltz and Emma E. Heine, both of Roxbury.

**MCINTIRE — RIGGS** — In Essex, Mass., May 23, by Rev. Joseph Simpson, M. D., Alphonso A. McIntire and Eva M. Riggs, both of Essex.

**HINCHLIFFE — SYKES** — At the church in Maynard, Mass., by Rev. F. H. Ellis, John R. Hinchliffe, late of Thongbridge, Eng., and Katie Sykes, late of Huddersfield, Eng. Montreal papers please copy.

**W. F. M. S.** — There will be a meeting of Portland District Association at Old Orchard, Me., Wednesday, June 6. The morning session at 10 o'clock will open with a devotional meeting, followed by business and reports of auxiliaries. Addresses will be given by Mrs. Fannie Fernald, of Old Orchard, and Mrs. Nellie Wade Whitcomb and Miss Laura De Meritte, of Ocean Park. There will be a "Missionary Drill" and a dialogue by the young ladies. Afternoon session at 1.30. Friends will please bring basket lunch. Beans and coffee will be served. A large attendance is greatly desired.

CORA KNIGHT CLIFFORD, Chairman Com.

"Delays are dangerous." Those who have poor, weak, impure blood should take Hood's Sarsaparilla at once. It never disappoints.

**W. F. M. S.** — The semi-annual meeting of Dover District W. F. M. S. will be held at Hampton, N. H., Tuesday, June 5. Sessions at 10.30 and 2. There will be "Nuts to Crack" from the children's department, papers relating to the Twentieth Century Thank-offering, a "Thought Exchange," and an address by Miss Clara Cushman. Basket lunch. Tea and coffee served by the Hampton ladies. All invited.

A. A. PERKINS, Rec. Sec.

### HOUSE WANTED IF BABIES ARE WANTED.

— The Morgan Chapel Nursery wants a house in the country for the months of June, July, August. If it is partly furnished, so much the better. It is desired to make it the summer home for forty or fifty very poor babies. Has not some reader a place that can be devoted to this Christlike charity? If you know of such a place, will you send particulars at once to Miss Mary Fagan, superintendent of Day Nursery, Morgan Chapel, Boston.

### FREE EXHIBITION OF "WORKERS' BIBLES."

— Mr. S. B. Pratt is to give a free exhibition of Workers' Bibles at Room 208, Congregational House, Beacon St., from June 4 to June 9 inclusive. This exhibition will be in the Bibliarium, which contains Mr. Pratt's splendid collection of Bibles, Biblical manuscript, etc., and besides these Bibles, which are on permanent exhibition, Mr. Pratt will have there, for this week only, the Bibles owned and daily used by the following people: Dwight L. Moody, Mrs. Elizabeth Prentiss, Edward Kimball, Dr. Alexander McKenzie, President G. Stanley Hall, Mrs. E. F. Goodell, Rev. Geo. S. Avery, Dr. Cyrus Hamlin's, Philip Melancthon's 1584, a "Cotton Mather" Bible (marked), Dr. A. E. Dunning's "International Lesson" Bible with Autographs, etc., Henry Ward Beecher, Prof. Austin Phelps, Dr. J. Henry Thayer, Dr. Constans L. Goodell, Mrs. Albert Bowker, Henry M. Moore, a "John Knox" Bible, Dr. Henry Clay Trumbull's, John Eliot's 1661 Bible with autographs of Henry Drummond and others, M. C. Hazard's — editor of "Pil-

grim Quarterly," etc. (marked). This exhibition is to be entirely free, and Mr. Pratt will be there each day to explain to ministers, Sunday-school workers, and others, the various Bibles on exhibition. Mr. Pratt has made the collecting of Bibles a life work, and is, therefore, well able to give interesting and instructive information to any one regarding both Bibles and Biblical manuscript. He is doing the whole thing as a labor of love.

### Bigelow, Kennard & Co.

Those who are in doubt as to what to give and how much to pay for a present for the June bride, may obtain needed aid in solving the perplexing question, at the very attractive store of Messrs. Bigelow, Kennard & Co., corner of Washington and West Sts., where a most extensive and varied stock of elegant silver ware, diamonds, watches, clocks, jewelry, bronzes, etc., is offered for their inspection. There is great pleasure in dealing with a firm of so high repute, in the assurance that every article in the entire establishment is the product of the best artistic skill and workmanship extant and that satisfaction is guaranteed. Visitors are always welcome to the store.

— There is something in religion, when rightly comprehended, that is masculine and grand. It removes those little desires which are the constant hectic of a fool. — Richard Cecil.

### And the Fun Begins

The lakes and ponds are free from ice, and the results so far attained by the early fishermen are strings of trout and salmon of a size which has heretofore been seldom reached.

Fishing is a sport, the delights of which interest both young and old, and the excitement attendant upon the landing of the first trout or salmon, the long-drawn fight which the finny one makes, the stories relating to the size of the fish and the way and manner in which his majesty was caught, are but a few of the incidents which make this a foremost pastime. Then, too, there is another feature which fascinates, and that is the complete annihilation of time, that period when one forgets the cares and worries of business so taken up is his time enjoying the scenes and surroundings which the wilds of the Pine Tree and Granite States afford.

If you are not or never have been, a disciple of "Walton," you do not know what you have missed.

To learn of the sporting regions of Northern New England, you should have that booklet known as "Fishing and Hunting" issued by the General Passenger Department of the Boston and Maine Railroad, Boston, Mass., which is sent to any address upon receipt of two cents in stamps. If you are at all interested in fishing, send for it.

## Zion's Herald

Founded, 1823

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## Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, Ph. D.

### Roses

June, beautiful June, is almost here. It is youth's own month — month of exquisite delight. Its days are the illuminated pages of the most attractive of the year's twelve volumes. Behold any one of them! How delicate its shifting tints! How choice the combinations in flora! How exhilarating the perfumed breezes!

"And what is so rare as a day in June?

Then, if ever, come perfect days;

Then heaven tries the earth, if it be in tune,

And over it softly her warm ear lays."

The response is like unto its own angelic harps. Music rich it catches from ripple and hum and warble and song.

"So sweet, so sweet, the hymning of voices rare,

The calling, cooing, wooing, everywhere."

### Orange Blossoms

How natural and fitting that many a happy-hearted couple start upon their united journey of life in June! Why not? What season of the round year is so beautiful for this old, old, yet ever new union? While troth is plighted each to each, early summer blends with early love. In such a charming way all nature then serenades the sacred event. In the course of time's unfolding may each Epworthian for whom it is ordered, —

"By sweet experience know

That marriage rightly understood

Gives to the tender and the good

A Paradise below."

### Prize Them

The teachers of our public schools begin to see the end of another year's labor. The excellent work done will find part of its reward in the improvement manifest in their pupils. What a splendid vocation is theirs! Do they realize that by far the best part of their service is the unconscious influence going out from genuine and noble character? Can we ever fully appreciate the value to our republic of this grand army of cultured men and women who are training future citizens?

### Cramming

What student needs a definition of this word? The mere mention of it suggests the midnight oil, painful eyes and throbbing temples. But what shall a fellow do when confronted by formidable final "questions?" This time there may be no alternative. But there is a better way. Faithful work every day, full duty in each recitation, frequent reviews, will do away with this injurious practice.

### High Failure

A boy in the grammar school was ambitious to attain the highest mark for spelling. Having finished his paper and handed it over for correction, no error was observed, and the paper was marked 100. But when the teacher spelled the words this boy discovered that one word was wrong. Then came the struggle. "No one but myself will ever know the difference — why not let it go?" Soon arose

his better self and said, "No, I will not cheat. I should rather fail than be dishonest." With manly conscientiousness he of his own accord had the correction made and was marked 96. He might have had 100, but that would have meant *low success*, because dishonestly won. Instead he nobly chose *high failure*. It was Henry Clay who heroically said: "I had rather be right than be President of the United States."

### Trembling

"Tests" and "quizzes" and "exams" are dreaded by many students more than Briton or Boer dreads the battle-field. Are they not often fierce fights? And yet seldom are they so terrible as fear paints them. Usually one comes off more victoriously than anticipated. These tests are most valuable. They occur frequently, too, all through life. Often without warning society weighs us or takes our measure mercilessly. There is only one safe course. Do faithful work. Care not so much for appearance as for reality. Be genuine through and through. Build daily for the eye of God.

### Broadcloths and Lawns

The high day arrives. The goal is at hand. How hearts throb and pulses beat! The whole world seems centered in June. School desks are empty. Recitation-rooms are vacated. Thousands gather in extensive halls. Smiling faces, a profusion of sweetest flowers, liveliest music, thrilling delight, all combine in honoring graduation day. What a proud occasion! What hopes are awakened! Best of all is the assurance that brighter hopes than were ever kindled in graduate's heart may be more than realized by him who carries out God's plan for his life.

### "Education for Real Life"

Such is the catching announcement of a business college that may be read from the car window as you enter a certain city. Real life? Making a livelihood? Yes. This is important. Every young person should be taught how. But is there not danger of magnifying the bread-and-butter side of education? Making money is well; yet making manhood and womanhood is best. The short-cut into business life through a business college is desirable for those who cannot do better. But he who throws away the immense advantages of college culture is missing much of life's true grandeur. That is the most *real* life which approaches most nearly the ideal life.

### Majority

How many, many excellent people never enter college halls! How many intelligent and educated people have never had even the privileges of a high school course! They have schooled themselves. They have been observers, readers, inquirers. High honors are due them for having become so well trained intellectually in spite of discouraging hindrances. Multitudes have partly made up for loss of early advantages through faithful pur-

suit of C. L. S. C. studies and other prescribed methods. Every passing year emphasizes the imperative demand for trained minds. Let every young Epworthian determine to secure for himself the *very best education* within reach of his industry, pluck, persistence.

### Supreme

After all, only the learning that makes for righteousness is of highest value. Better not be trained at all than to use one's training in cursing society. Christian character is the *summum bonum*. What inspiration is in this fact! What if lack of opportunity should debar us from higher education? There is yet open to every one the supreme privilege of rising into moral and spiritual realms of splendid usefulness and rich enjoyment. Without large educational advantages each aspiring soul can live a life so pure and godly that earth and heaven may become sweeter and brighter through its loving ministries.

### Ingratitude

A bright, merry girl, full of vivacity, well equipped for life's responsibilities, entered happily into marriage. As the years passed by four children blessed their sunny home. At length the husband died and left his family without adequate support. Summoning all her energies the mother made most heroic effort to educate her children. She taught school, sewed, painted, and succeeded in sending the boys to college and the girls to boarding school. When they came home after graduation, refined, gentle, abreast of all the new ideas of the age, the mother was a poor, worn-out, common-

## HEART DISEASE

### Some Facts Regarding the Rapid Increase of Heart Troubles

Heart trouble, at least among the Americans, is certainly increasing and while this may be largely due to the excitement and worry of American business life, it is more often the result of weak stomachs, of poor digestion.

Real organic disease is incurable; but not one case in a hundred of heart trouble is organic.

The close relation between heart trouble and poor digestion is because both organs are controlled by the same great nerves, the Sympathetic and the Pneumogastric.

In another way also the heart is affected by the form of poor digestion, which causes gas and fermentation from half-digested food. There is a feeling of oppression and heaviness in the chest caused by pressure of the distended stomach on the heart and lungs, interfering with their action; hence arises palpitation and short breath.

Poor digestion also poisons the blood, making it thin and watery, which irritates and weakens the heart.

The most sensible treatment for heart trouble is to improve the digestion and to insure the prompt assimilation of food.

This can be done by the regular use after meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets, which may be found at drug stores, and which contain valuable, harmless digestive elements in a pleasant, convenient form.

It is safe to say that the regular, persistent use of Stuart's Dyspepsia Tablets at meal time will cure any form of stomach trouble except cancer of the stomach.



place old lady. The young people followed their own pursuits and enjoyed the associations of their own tastes. That mother, to whom they were so deeply indebted, lingered among them a few years longer and then died of some strange brain disease. Around her dying bed the sons and daughters gathered, shocked into some sense of their thoughtless negligence. An agony of grief seized them. The oldest son took her in his arms, pressed a warm kiss on her cheeks, and exclaimed: "You have been a good mother to us." This aroused her a little. Her face colored slightly, her eyes kindled for a moment with sweet satisfaction as she whispered: "You never said so before, John." Then the earthly light failed and she was gone. Sad beyond expression is it, and wicked, too, that college-bred youth sometimes treat with cold neglect the self-sacrificing parents to whom they are indebted for all they are. This grows out of inexcusable thoughtlessness or unpardonable pride.

#### Another Way

From a farm which required severest toil from season to season in order to the family's support, went a boy of very unpromising appearance. Within him was a keen thirst for knowledge. So by dint of persevering struggle he was prepared for college. Applying himself with energy, he reached graduation day as valedictorian of his class. His aged parents who had toiled and scrimped to keep him in school must see him on that day in cap and gown. They came in their old-fashioned garments, worn and threadbare. Better apparel might have adorned them had it not cost so much for William in his senior year. The appreciative son meets them at the station most cordially. It is only a short distance to the university. With one on either arm the noble student conducts them through the campus. They meet the president, and with heartiness the son introduces his much-appreciated parents. This dignitary congratulates them upon having a son who has won such honorable distinction in college work. Their hearts leap with joy and thankfulness. When they are given one of the best seats at the graduation exercises, seeing and hearing William as he proudly bears away the honors of the occasion, they feel amply rewarded for all they have done for him. Later he is prospered. He holds a high place among men of the world. Now those dear old parents are provided with every comfort and benefit that can contribute to the delight of their last days. How beautiful is filial affection! Right education brings it to perfection.

Brockton, Mass.

#### "Help Those Women in the Lord"

To friends who wish to enrich their summer outings by the thought that they have helped to give a breath of pure air to some tired mother and pale-faced little ones from Boston's crowded tenement life, a blessed opportunity is given in the fact that to the deaconesses has been accorded, as last year, the use of a cottage at Lake View. We cannot state the number who were given this rare treat last summer, nor just how much (or rather how little) it cost per capita to accomplish such unmeasured benefit, but we

are safe in saying that the deaconesses know how to make every dollar go a long way in this fresh-air work, and we believe we have only to "ask God and tell His people," to ensure sufficient money being sent in to make it possible for many whom the deaconesses find in poor homes to be sent to a little heaven of rest and fresh air for a few summer days.

Send your offerings, small or large, to the superintendent of the Home, Miss J. S. Fisk, 688 Massachusetts Ave., Boston, and accompany your gift with earnest prayer for God's blessing upon it.

We happen to know that the deaconesses have a large number of empty fruit jars, which they would be very glad to send to friends who could fill them during the summer and return them to the Home, Training School or Hospital for use in these various departments of the work or for distribution among the needy ones whom these dear sisters visit.

### EDUCATIONAL

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### Brieflets

[Continued from Page 680.]

lay of cash that comes from honest pockets and from hard toil."

The Minutes of the Vermont, Maine and New Hampshire Conferences are received.

We observe with pleasure the determined efforts of many delegates to the General Conference to justify their presence by their works. Thus: A delegate—"A point of order." The Bishop—"State it." Delegate—"The brother did not address the chair from his seat on the floor." Others successfully made motions to have Brother So and So invited to sit on the platform, and performed similar difficult feats. Thus they were "heard from on the floor of the General Conference," and gave their admiring constituents ground for pride in being so ably represented.

We need more intellectual chemistry in this age. The thought of today is prolific and rich in significance, but it holds much error and prejudice in solution. What we want to know is how to clarify it.

Growth is a form of service.

It is well to remember that American Methodism began without any time limit and got on well for a number of years without it. The removal of the limit is, therefore, a return to earliest Methodism.

It is what we do in spite of, not because of, circumstance, that is most likely to be of solid and enduring worth.

The poem, "Be of Good Cheer," which appeared in the HERALD of May 23, was written by Jennie Elisabeth Gates, and not Mary Elisabeth, as inadvertently printed. Mrs. Gates is the wife of Rev. D. W. Gates, presiding elder of Troy District.

What becomes of all the energy expended in faith, if faith is vain? Scientists tell us that there is no such thing as lost energy. Can they tell us what becomes of all the tremendous spiritual energy of Christian beliefs and prayers and yearnings, if they do not pass into the fruitage of fulfillment?

The Commencement this year at Lasell Seminary presents an interesting program. Rev. Everett D. Burr, pastor of the Baptist Church, Newton Centre, will give the baccalaureate sermon on June 10 at 10.45 A. M., in the Congregational Church, and Rev. Wm. V. Kelley, D. D., editor of the *Methodist Review*, New York city, the Commencement address on Wednesday, June 13, at 11 A. M., in the Congregational Church.

Do not claim to have conquered a sin when you have only exhausted all it had to offer you, and have dropped it like a squeezed orange.

Only the superficial observer will confound leaders with talkers. One reading the reports of the General Conference proceedings without this distinction in mind might easily mistake in this matter. If one considered the number of speeches, the points of order, the questions of privilege, the innumerable interruptions, the Jack-in-the-box manner of some delegates, one might easily suppose they were leaders. But on studying the vote, and noting how often they were voted down on the most

important questions, it becomes clear that they were not leaders, but only talkers.

Sometimes when a book is closed to you, you may open to its secret meaning by flinging it aside and going out upon a hill.

To mind one's own business is a narrow and unchristian thing, unless that business is somehow concerned with the welfare of others.

The *Interior* of Chicago makes the session of our General Conference in that city the occasion for a comparison of the growth of the Presbyterian Church and the Methodist Episcopal Church in that city. It says: "The conditions under which they started upon their thirty-year race were practically equal. At the close of the term we find the Methodists about to hold their quadrennial Conference in Chicago and presenting about 100 'appointments' with a roll of 24,605 members, while the Presbyterians number 87 churches and 6 missions with 21,000 members. It will be seen, therefore, that both denominations have made remarkable progress and have kept something like their relative numbers, although the Methodists appear slightly in the lead."

Pack all you can into a day. It is a trunk whose contents will serve you well by-and-by.

The General Conference is holding its closing session as we go to press, consequently the report of Tuesday's proceedings cannot be given until next week. Portraits of other General Conference officers will also appear in that issue.

J. P. Silvernail, an expert elocutionist, in a lecture before the convention of the New York State Association of Elocutionists, recently, on "How Ministers should Speak," is reported to have made these very important and practical suggestions: "The way to teach a minister to speak, as I have found, is to teach him not to speak—teach him to talk. Christ's elocution was conversational, and a minister should have a sit-down tone in a stand-up position. The minister should use the chest tones which are the heart tones, and not the head tones in delivering his message, as the Great Tragedian must have done. To sum up this work we must get ministers to talk as folks talk and to remember when folks talk on such themes they use heart tones."

The death of Rev. Thomas Hardin Burch, D. D., an honored superannuated member of the New York East Conference, at the age of 77 years, is announced.

### If You Feel Irritable

#### Take Horsford's Acid Phosphate

It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

### The Methodist Amusement Prohibition

[From the Boston Transcript.]

The majority report upon the revision of the rules governing amusements in the Methodist Church, which was presented last Friday for the consideration of the General Conference, marks, like the abolition of the pastoral time-limit, an advance in the ideas of that somewhat ethically conservative denomination. There is also a minority report, which urges the retention of all the old-time starch, and the minority may prevail for the time being, but not for long. The present rules forbid "playing at games of chance, attending theatres, dancing, circuses, horse-races, dancing-parties, or patronizing dancing schools." They also prohibit "the buy-

ing, selling or using intoxicating liquors as a beverage, signing petitions in favor of granting licenses for the sale of intoxicating liquors" or becoming in any way responsible for their sale. The report of the committee on amusements recommends the omission from the rules of all prohibitions which refer to specific acts, except those connected with the use or sale of intoxicating liquors. It seems to be dawning upon the vision of this denomination that it is difficult, not to say dangerous, to fix the metes and bounds of moral responsibility for the individual. A man cannot very well have his measure taken for the kingdom of heaven and be relieved of all responsibility as long as he follows directions. Considerable must be left to conscience and discretion. The church, as a rule, which has the most law has the least life.

### Endeavorers to the Mountains

To please those Endeavorers who cannot make the London trip, a delightful excursion has been arranged which will leave Boston on July 3d after bidding the Londoners "bon voyage," for a seashore and mountain tour. The rate for the round trip, including all expenses, is but \$25.00, and the itinerary is as follows:

Leave Boston for Old Orchard on July 3d at 5.20 P. M., arriving at the beach at about 8 P. M., where the party will remain until Friday, July 6, at 7.30 A. M., when the trip to Fabyan will be made via Portland and the Crawford Notch. The sojourn at Fabyan lasts until Monday, July 9, when the homeward trip will be made to Boston via Plymouth and the Merrimac Valley and to Springfield and vicinity, via the famed Connecticut River route.

Of Old Orchard a great deal might be said. It is a most delightful place, the ways for enjoyment are numerous, and include drives and walks to interesting and delightful sections. Boating, bathing and fishing may be indulged in without restraint, and the new Ocean Pier is a source of delight to every visitor. There are many other features which afford a variety of entertainment, and every available moment at Old Orchard can be used to good advantage.

The trip through Crawford Notch is marvelously interesting, and a wide variety of mountain scenery unfolds itself with panoramic swiftness, and every moment some new and resplendent feature is revealed while en route to Crawfords. At Crawfords one gets a view of Mt. Washington, and the Presidential Range is in sight from there on to Fabyan.

Perhaps the most notable of the side trips, which can be made from Fabyan, is the trip up Mt. Washington, but the tour to Maplewood, Bethlehem, Profile House and the Flume is equally as interesting.

From Fabyan to Boston there is an ever changing spectacle, and the grandeur and gorgeousness of the highland, lowland, river, lake and mountain scenes, which follow each other in rapid succession, are strikingly impressive.

That stage of the route to Springfield through the Connecticut Valley is most delightful, and all in all for \$25 it would be difficult to select a more delightful and interesting tour.

This trip will include a trip down Boston Harbor on the "City of Jacksonville," which boat will act as convoy to the Londoners as far as Boston Light.

Information regarding this trip can be had of Mr. H. N. Lothrop, Boston, and for Connecticut of Mr. J. H. Mansfield, New Haven, Conn.

Physicians recommend the use of Mellin's Food for feeble infants unable to digest the ordinary foods that have starchy elements in their composition, and also they advise it as a most useful and valuable addition to the diet of perfectly healthy children.